

REMARKS

ON THE

PROPHETIC PART

OF THE

REVELATION

OF

ST. JOHN.

R E M A R K S

OF THE

PROPERTY



R E V E L A T I O N

THREE LAST VOLUMES

ST. JOHN
BY THOMAS READER

Printed by J. B. ...
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L O N D O N
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Gresham Street, and ...

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R E M A R K S

ON THE

P R O P H E T I C P A R T

OF THE

R E V E L A T I O N

OF

S T. J O H N :

E S P E C I A L L Y T H E

T H R E E L A S T T R U M P E T S.

By T H O M A S R E A D E R.

*Blessed is he that readeth, and they that bear the Words of this
Prophecy, and keep those Things which are written therein;
for the Time is at hand. Rev. i. 3.*

Comparing spiritual Things with spiritual. 1 Cor. ii. 13.

L O N D O N :

Printed by J. W. P A S H A M, Black-Friars;

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M D C C L X X V I I I.

REAME

PROPOSED
CONDITION

REVOLUTION

A circular library stamp from the University of Toronto. The outer ring contains the text "UNIVERSITY OF TORONTO" at the top and "1827" at the bottom. The center features a crest with a book and a lamp. Below the crest, the date "AUG 7 1876" is stamped.



But considering the very singular and re-
 ceived depths of attention which the
 Lord Jesus has in the beginning,
 middle and close of the prophecy to the
 things contained therein (see Rev. 2 & 3)
 it is not surprising that the same should be
 the case in the present instance. I Cor. ii. 15
 "All things are revealed unto you by the Spirit
 of God, which things no man hath known by
 the wisdom of this world, but which are
 revealed unto us by the Spirit of God."
 And again, "The things which are seen are
 understood of us by the Spirit of God."
 And again, "The things which are seen are
 understood of us by the Spirit of God."
 And again, "The things which are seen are
 understood of us by the Spirit of God."

INTRODUCTION.

HARDLY any one book of the New Testament has more early, full, or authentick attestations given to it, than this of *Revelation*; and, besides that so many of its prophecies have been already accomplished, there are in the book itself such internal marks of Divine inspiration, that it would be needless to say any more on that head.

But observing the very singular and repeated demands of attention, which the Lord Jesus has made, in the beginning, middle and close of this prophecy, to the things contained therein, (see *Rev.* i. 3. ii. 7, 11, 17, 29. iii. 6, 13, 22. xiii. 9, 18. and xxii. 6, 7, 10.) I durst not imitate the too common neglect by which many, even worthy persons, inadvertently dishonour this mysterious part of the sacred canon: Yet when I had drank, with some refreshment, of these holy streams, the mistakes which many great and good men had, in a long succession, made in investigating
A 3 their

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their course, for a considerable time deterred me from submitting my apprehensions about them to the public view: And afterwards, a firm persuasion that providence will soon throw such a farther light upon this, and other obscure prophecies, by their accomplishment, as will in a great measure make many ancient and modern commentaries upon them useless, occasioned a farther hesitation whether I should go on with this design or not: But at length apprehending that, notwithstanding involuntary mistakes, from which I can scarcely hope these remarks are wholly free, they may be useful, to assist the views of others; or at least to warn my contemporaries of some things which are interesting to themselves and their posterity, I have ventured to lay them before the world; and shall greatly rejoice, if this piece should be the happy means of assisting others to study this precious part of God's word, with less labour and fatigue than it has cost me.

That this revelation was given after our Lord was ascended to Heaven, to prove the glorious sufficiency of his atonement, and the prevalence of his continued intercession; as well as to display the glories of his godhead, and the extent, duration,

and

INTRODUCTION. vii

and uncontrouled sovereignty of his mediatorial government—That it was given to *the disciple whom Jesus loved*, in the decline of his days, and when himself and the cause of his great master were oppressed with the iron hand of tyranny—That it is the last inspired message which the world will ever receive from heaven, till the consummation of all things; and contains an orderly series of the grand events which are to befall the world and the church, from about A.D. 96 to the end of time, and to eternity—That it exhibits to every age some new view of the wisdom and glory of the Lord Jesus, whilst it points out the designs of men and devils against his church, and the different successive methods by which they will endeavour to accomplish them; and at the same time directs the faith and duty of every believer in his own time—And finally, That this book casts so strong a light on many other parts of the Old and New Testament, and especially on some ancient scripture-prophecies, which it is impossible for us fully to understand, without a particular acquaintance with this book—All these considerations may well endear this precious part of the word of God to us, by which the whole

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world is now governed, as all shall be judged hereafter *according to the things which are written in this*, as well as in other of the inspired books.

Revealed things, says Moses, *belong to us and to our children for ever*, Deut. xxix. 29; and if the Jews, in their respective generations, had properly considered the threatenings in that, and the preceding chapter, they might have escaped the tremendous doom which has overwhelmed them ever since A. D. 70; so they who are effectually warned of the sins of the beast, will have nothing to fear from his plagues. And as the revelation may thus be perpetually useful to the men of this and other generations, whatever some great men have said, it seems to be no more *vain and presumptuous* in us, to enquire into prophecies which are not yet accomplished, than it was in the Old Testament prophets to *search what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow*, 1 Pet. i. 10, 11; nor can the present end of their publication be answered upon us without it. Who then shall set limits to that command

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mand *search the scriptures?* John v. 39.—
But if *mirth*, or *malevolence* should call
my apprehensions about future things, *my*
prophecies; suffice it to assure the intelli-
gent reader, that he will meet with nothing
here but my reasonings, and conjectures,
(I hope not immodestly offered) on *God's*
prophecies; and how far I have understood
them, the event will shew: At the same
time he will carefully distinguish, between
that degree of evidence which may be
expected now, and that which their fu-
ture accomplishment will yield to every eye.

It is with great pleasure that I con-
fess my obligations to Mr. Fleming, Mr.
Mede, Mr. Lowman, Bp. Newton and
others, for much of the knowledge which
I have of this book: And where I have
left my guides, I have submitted my rea-
sons for it to the understanding and can-
dor of every reader, who must judge of
them as he can.

If it had not appeared of some impor-
tance, to give my reader a connected view
of the whole series of this prophecy, I
should have confined my remarks to the
three last trumpets, which would have cut
off about the first fifth part of this book:
But having, I imagine, something new to
offer, even on some of those parts of this
prophecy

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x INTRODUCTION.

prophecy where I have received most assistance from others, I have thought it might be agreeable, even to my learned reader, and therefore have spent a few pages in giving, I hope, a clear and concise view of the events and times of the seven seals, and the four first trumpets.

If I had dared to indulge any other object of attention, than that of declaring the whole counsel of God, some unpopular sentiments would certainly have been concealed, which appear in the following pages; but *if pleasing men was my great aim, I should not be the servant of Christ.*

At the same time, as a judicious self-love cannot be offended with any word which is really *θεανυμνος* *divinely inspired*, 2 Tim. iii. 16; so, if I have overlooked, or mistaken the will or work of God in any respect, it is no more than many much greater men have, especially in their labours on this book; and I ask the indulgence which my reader believes to be due to erring integrity.

The very imperfect knowledge which the church of God had of this mysterious book, A. D. 1611, when the present translation of the Bible was made, has occasioned many annotators since to give a new translation of it; and I have attempted the same on this prophetic part of it, with the assistance

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ance of Dr. Doddridge and others; yet without confining myself to any of them.

A few chronological observations are inserted in the following work; which, whilst they assist the unlearned reader, may in some instances, refresh the memories of the more informed. And besides an index of the principal matters considered in these remarks, which is subjoined to them; I have also added one, of those Old Testament prophecies and other scriptures, which are more or less illustrated in this work. Also; an index of the *Greek words* which are referred to in this piece.

I am in quest of further knowledge, and shall rejoice to receive it from any quarter. At the same time, I heartily thank every christian and minister, who helped me in this work, either by his prayers to God for me, or by offering me any useful hints on any part of this book. But my thanks are particularly due to the Rev. Dr. Gibbons; and especially to my brother the Rev. Simon Reader, of Wareham, Dorset; whose unwearied pains bestowed upon my MS, preserved me from some mistakes; and occasioned a more critical examination and discussion of several points.

If

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If He who gave this Revelation to his church, will please at all to glorify his own name by this feeble attempt, my highest ambition is gratified; and with this hope I would devoutly lay it at His feet.

Taunton,
June 24, 1778.

T. R.

I am in quest of further knowledge, and shall rejoice to receive it from any quarter. At the same time, I heartily thank every Christian and minister, who helped me in this work, either by his prayers to God for me, or by offering me any useful hints on any part of this book. But my thanks are particularly due to the Rev. Dr. Gibbons; and especially to my brother the Rev. Simon Reader, of Warcham, Dorset; whose unwearied pains bestowed upon my MS. procured me from some of the most judicious and experienced critics of the day, and who have not only corrected the errors, but also supplied the deficiencies of the original. I am, Sir, very respectfully,
Your obedient servant,
T. R.

TWO ADVERTISEMENTS.

1. **W**HEN I delivered this piece to the Printer, I had not the most distant apprehension, that the year 1778 would have produced any thing so favourable to the Papists, as that act of the British legislature, which relieves them from certain (civil and religious) *penalties* and *disabilities*; which were imposed on them in the (eleventh and twelfth years of the) reign of king William the III. At the same time, my readers will observe, that what I have said of the future spread of popery, is not so much founded on the probabilities of things; as on the plain sense of those words, by which the blessed God has expressed his *judicial sentence* against the world; which he resolves to punish for their iniquities, by leaving them to the *infernal abominations* of popery.

2. The following words are sometimes printed by mistake for each other in this work; viz. *man* and *men*; *son* and *sun*; *who* and *whom*; *those* and *these*; *prophecy* and *prophecy*, which, it is hoped, will occasion the intelligent reader no great trouble; besides which he is requested to correct the following

E R R A T A.

- P. 75. l. 34. *f.* and, *r.* chap.
- p. 83. l. 24. *f.* 315, *r.* 312.
- p. 100. l. 16. *f.* p. 69, *r.* p. 96.
- p. 101. l. 32. *f.* lion, *r.* a lion.
- p. 111. l. 3. *f.* lam, *r.* lamb.
- p. 126. l. 34. *f.* haft, *r.* has.
- p. 130. l. 21. *f.* wrath, *r.* wroth.
- p. 131. l. 27. *f.* event! *r.* events.
- p. 136. l. 33. *f.* iii. *r.* 3.
- p. 157. l. 16. *f.* Lawds, *r.* Lauds.
- p. 158. l. 22. *f.* tense, *r.* sense.
- p. 288. l. 32. *f.* arranged, *r.* arrayed.

Any other trifling Errata that may have escaped notice, will, it is hoped, on account of the Author's distance from the Press, be readily excused by the candid Reader.

A
S C H E M E
OF THE
REVELATION given to ST. JOHN.

VII Seals from A. D. 96 to 395.

Chap. Verse.	Seal.	Times.	Persons and Things.
VI. 1, 2,	I.	A. D. 96 to the End of the World.	Christ conquers by his gospel.
3, 4,	II.	98—134	Jews and Heathens, de- stroy each other, in Tra- jan's and Hadrian's reign.
5, 6,	III.	138—211	Famine, &c. in the reign of the Antonine and Septimian families.
7, 8,	IV.	235—284	The sword, famine, pesti- lence, and wild beasts; from Maximin to Dioc- letian.
9, 10, 11,	V.	64—303	The souls of the martyrs under the altar.
12 to 17,	VI.	306—361	The Pagan religion sub- verted; and peace estab- lished by Constantine, &c.
VII. 17,			
VIII. 1—6.	VII.	364—395	A half hour's silence in heaven; the trumpets given to the angels.

VII Trumpets from A. D. 395 to 3125, &c.

7,	I.	395—412	The Goths, &c. break in upon the empire.
8, 9,	II.	440—454	Attila and his Huns fall upon the empire.
10, 11,	III.	517—606	Genseric and his Vandals; and Arian, Pelagius, and the Pope.
12,	IV.	456—566	The lights of the western empire put out.
13, A Warning		566—606	Of the three woe trumpets.
IX. 1—12,	V.	606—756	The Pope and Mahomet.
13 to 17,	VI.	606—1866	The Turks destroy the eastern empire; the two witnesses; and an earth- quake at Rome.
XI. 14,			
7—10,		1862	The two witnesses slain.
11 to 17,	VII.	1866—3125, &c.	The end of the world, Judgment, and Eternity.
XXII. 21,			

A S C H E M E O F T H E S E V E N T H T R U M P E T,

Chap. Verfe.

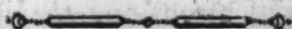
XI. 15,	- -	A. D. 1866.	- -	The feventh trumpet founds.
XIV. 1-5,	- -	- -	- -	The Jews return to their own land; and multitudes of Gentiles are converted: But the Mahometans become Papifts.
6-10,	- -	- -	- -	
XIII. 11-17,	- -	- -	- -	
		1872.	- -	The Mahometan chief calls himfelf the apoftle of Chrift.
		1882.	- -	He becomes the fecond beaft;
		1886.	- -	and works miracles, as a falfe prophet, before the firft beaft.
XIV. 19, 20.	- -	1926.	- -	Many of the wicked are cut off.

VII Vials from A. D. 1936 to 1942.

XVI. 2,	- -	I.	-	A.D. 1936.	-	Is poured out on the earth.
3,	- -	II.	- -	1937.	-	Is poured on the fea.
4-7,	- -	III.	- -	1938.	-	Is poured on the rivers and fountains.
8, 9,	- -	IV.	- -	1939.	-	Is poured on the fun.
10, 11,	- -	V.	- -	1940.	-	Is poured on the throne of the beaft.
12-16,	- -	VI.	- -	1941.	-	Is poured on the river Euphrates.
17-21.	- -	VII.	- -	1942.	-	Is poured on the air.
XVII. 16.	From A. D. 1942 to 2016, the ten horns of the beaft hate the whore, and burn her with fire.					
XIX. 20,	A. D. 2016, the beaft is caft into the lake of fire; and Popery destroyed.					
XX. 1-6,	A. D. 2016 to 3016. The glorious millennium.					
7-10,	After 3016. Satan is loofed for a time.					
11-15,	A. D. 3125. The world ends, and judgment begins; which may probably continue 215 years.					
XXI. 1,	The new Jerufalem comes down to the new heaven and earth, where the faints dwell with God.					
XXII. 5,						
6-21,	A moft gracious call; a folemn warning; and a parting benediction.					



R E M A R K S
ON THE
REVELATION OF ST. JOHN.



R E V E L A T I O N S,
C H A P. IV.

THE beloved disciple, having seen in the two preceeding chapters, *the things that are*, to raise his attention to *the thing which shall be hereafter*, (Rev. i. 19.) and to give him clear ideas of the wisdom, power and faithfulness, which will be displayed in the grand events which are to take place in the world; is, in this chapter, honoured with a vision of God himself, seated on his throne in heaven, incircled with a glorious host of angels and saints, (who here appear as *sitting together with Christ in heavenly places*), the adoring spectators of those things which will certainly be accomplished, in their respective times, exactly as heaven and earth here behold them.

B

1. After

1. After this I looked, and behold a door was opened in heaven: and the first voice which I heard was, as it were, of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

The first Adam's apostacy shut up heaven against himself and his posterity; but the second Adam opens it: so the heavens were opened to *Ezekiel*, chap. i. 1; at Christ's baptism, *Matt.* iii. 16; to dying Stephen, *Acts* vii. 56; to Peter, when the gospel was to be preached to the Gentiles, *Acts* x. 10; and here to our apostle. And being opened, to rouse him and us to the most devout and fixed attention, *the first voice which he heard was, as it were, of a trumpet, talking with him.* Under the law it was commanded, *Numb.* x. 4. *If they blow but with one trumpet, then the princes which are heads of the thousands of Israel, shall gather themselves unto thee;* hearken particularly then, ye heads of our gospel-Israel.

2. And immediately I was in the spirit: and behold a throne was set in heaven; and one sat upon the throne.

Endeavoring to obey the divine order, the Spirit came upon him in an extraordinary and miraculous manner, *Ezek.* viii. 1. *Acts* x. 10. *2 Cor.* xii. 2. for what God commands, he gives to his servants: and being in the Spirit, he could obey this order, *Come up hither.* Thus raised in Spirit, he saw God the Father, chap. v. 1; who never appeared, as Christ had done, in bodily parts and proportions, chap. i. 13—16.

3. And

3. And he that sat was to look upon like a jasper, and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

The brilliant jasper, and red sardine stone, might intimate that he is *a just God and a Saviour*: And probably the Lord appeared in the splendor of these two stones, which were the first and last upon Aaron's breast-plate of judgement, *Exod. xxviii. 17—21*, that he might visibly seal the whole of his covenant with the twelve tribes of Israel, through the great High Priest of our profession, as well as to assure his people that he would bring them to that city, of which these were two of the foundations, *Rev. xxi. 19, 20*. A rainbow too surrounded the throne, both to satisfy us of his care of every thing living, *Gen. ix. 12—17*; and that he is not ashamed, or unmindful of the peculiar covenant which he has made with his own people, *Isa. liv. 9. Ezek. i. 28*; which shall be confirmed and guarded, by every order which shall ever proceed from that throne. And the prevailing green, or emerald colour of this rainbow, was designed to shew, that God's covenant will never grow old or decay, but produce the most precious fruit; and afford ever fresh delight to the believing eye that gazes upon it. Christ also appears with the same ensign of divine glory upon his head, *chap. x. 1*; for *he thought it not an act of robbery to be equal with God*, *Phil. ii. 6*. So *απαρχα* signifies in Plutarch: and this is agreeable to the usual sense of Greek verbal nouns, which end in *μος*.

4. And round about the throne were four and twenty thrones: and upon the
B 2 thrones

4 *The twenty-four Elders on Thrones,* [IV. 5.]

thrones I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

These thrones were prepared, not for the four animals or ministers, but for the twelve patriarchs and apostles, who were the representatives of the Jewish and Christian church: and if archbishops consider themselves as the successors of the apostles without either their credentials or accomplishments, it might, at least, have been better if they had waved being *enthroned* till they came to heaven, where the apostles were so: But if our author, who was now the only surviving apostle, not only knew the twelve Jewish patriarchs, as he knew Moses and Elijah on the Mount of Transfiguration, *Matt. xvii. 1—3*; but beheld his well-known eleven brethren thus arrayed in white, with crowns of gold upon their heads; and saw his own future countenance in the appearance of one of the twelve, what unimagined transport must fill his heart, when in vision he saw those words accomplished, whilst yet in the body, *Ye are they which have continued with me in my temptation; and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. Luke xxii. 28—30.* And, *To him that overcometh, will I grant to sit with me in my throne; even as I also overcame, and am set down with my Father in his throne, Rev. iii. 21.* See chap. *xx. 4.* and *Eph. ii. 6.*

5. And out of the throne proceeded lightnings, and thundrings, and voices: and there were seven lamps of fire burning before

IV. 5.] *Represent the Jewish & Christian Church. 5*

fore the throne, which are the seven spirits of God.

These seven Spirits of God, which *are sent out into all the earth*, are declared to be *the seven horns, and seven eyes of the Lamb*, chap. v. 6; see also i. 4. and iii. 1. And, to testify the divine power and wisdom, with which our Lord effects his designs in the church and world by these seven spirits, they are described as *lamps of fire*; which, as well as a *horn*, a *reed* and *rod*, are scripture emblems of authority and government, *Psal. cxxxii. 17. I have ordained a lamp for mine anointed*; see *1 Kings xv. 4. Isa. lxii. 1. Rev. viii. 10.* So it is said of Christ, *Isa. xlii. 3. The smoking flax*, that weakest ensign of his government in the soul, *shall be not quenched*. The Lord made a covenant with Abraham, by one *lamp of fire*, passing between the divided parts of his sacrifice, *Gen. xv. 17*; but now, as *the light of the moon* of Jewish ceremonies, is become *as the light of the sun* of righteousness; so that *light of the sun* will become *seven-fold, as the light of seven days*, in the day when the Lord comes down to *bind up the breach of his Jewish people, and heal the stroke of their wound*, *Isa. xxx. 26*. These seven spirits of God, which are still before the throne, whilst shedding their most potent influences upon the earth, were typified by the seven lamps which were continually kept burning in the tabernacle, *Exod. xxv. 37*; see *Ainsworth in loc*: and they are said to be *seven*, for the supply of the seven candlesticks, or churches; and to comfort God's people in the times of the seven seals, seven thunders, seven trumpets, and seven vials; and also to illuminate, cheer and purify his ministers through all the seven days of the week; of each

6 *Sea of Glass to wash the four Animals*, [IV. 6.

of which he has said, *Lo, I am with you παντα
τας ημερας* all days, even to the end of the world,
Matt. xxviii. 20; and that through the seven
thousand years which the world will certainly
continue, before the eternal sabbath begins; see
chap. xx. 1—6.

6. And before the throne there was a
sea of glass, like unto crystal: and in the
midst of the throne, and round about the
throne were four animals *or living creatures*,
full of eyes before and behind:

It was the more improper to render the word
ζωα *beasts* in this place, as two θηρια *beasts*, pro-
perly so called, appear in this book, in charac-
ters so diametrically opposite to that of these
four *animals*, chap. xiii. 1, 11.

The four living creatures in *Ezek. i. 5.* whom
the LXX call ζωα, are generally apprehended to
be angels; and as *their* ministry was employed
in ordering and disposing many of the great
affairs of the Jewish church, (*Psal. lxviii. 17.*
Acts vii. 53. Gal. iii. 19.) that church was *put*
into a kind of *subjection* to the angels, as officers
acting under the captain of our salvation, *Heb.*
ii. 2, 5: but though there is some affinity between
that vision and this; I cannot understand these
four animals as hieroglyphical representations
of the angelic nature, but rather of earthly mini-
sters (on whom God has now, in Christ's time,
bestowed the name of angels, and the visible
part of their ancient ministry,) 1. Because they
sing, chap. v. 9, 10. *Thou wast slain, and hast*
redeemed us to God by thy blood, out of every kin-
dred, and tongue, and people, and nation; and hast
made us unto our God kings and priests: and we
shall reign on the earth; none of which things can
be

be said of angels. 2. They are expressly distinguished from the angels, and placed nearer the throne than they; on account of their nearer relation to the God-man mediator, chap. v. 11. *I beheld, and I heard the voice of many angels round about the throne, and the animals, and the elders: and, though their brightness was very far from eclipsing the glory of the four animals, the number of them was almost inconceivably greater than theirs; for it was ten thousand times ten thousand, and thousands of thousands.* 3. Though ζω and ζῶν express life in general, yet as ζῆ is the sound which we make in breathing; and ζωα is never applied in the New Testament, to any other beings but such as have animal life; (see *Heb. xiii. 11. 2 Pet. ii. 12. Jude 10.*) it is most reasonable to understand it of the ministers who were upon earth A. D. 96 and following, though the scene is here laid in heaven. 4. If the four and twenty elders are the representatives of the Jewish and Christian churches, it seems natural to understand the four animals, who are joined with them, of the ministers sent out into the four parts of the earth; who are therefore represented as *full of eyes before, behind and within*, ver. 6, 8; though they are by no means equal to the angels in knowledge; of whom it is said, *Ezek. x. 12. Their whole body, and their backs, and their hands, and their wings, as well as the wheels which went by them, were full of eyes round about.* 5. The large glass vessel, called a *sea of glass, like unto crystal*, which John saw near these four animals, is not wanted for the purification of angels, but of gospel ministers yet upon earth: And this sea, which stood before the throne to testify God's particular and gracious care for the sanctification of his ministers, was typified by the lavers of brass in the tabernacle, and the molten

sea in Solomon's temple; in which the priests washed, not the people or the sacrifices, but their own hands and feet, when they approached unto God, *Exod.* xxx. 18. 2. *Chron.* iv. 2.—6. Note, Jewish priests were cleansed with water and blood; but gospel ministers with water, the fire of the Spirit, ver. 5, 6. *Mal.* iii. 3, and of awful trials, *Rev.* xv. 2. *Isa.* xxxi. 9; as well as with blood, *Lev.* viii. 23, 24. *Heb.* ix. 22; the latter of which, however, it was not necessary to represent in this visionary scene, as the Lord Jesus himself, by whose blood only they can be cleansed, *stood before the throne, as a lamb that had been slain*, chap. v. 6.

I only add here, when the word *ζωα* signifies angels, as in, *Ezek.* i. 5, according to the LXX, it would be very proper to render it *vital beings*, as those pure intelligences have no principle of decay in their nature; but *animals*, or *living creatures* seems a more proper appellation for earthly *ministers*, whose strength goes away with their time, and who are dying whilst they are at their work.

7. And the first animal was like a lion; and the second animal like a calf; and the third animal had a face as a man; and the fourth animal was like a flying eagle.

Every one of the cherubim had all these four faces, *Ezek.* i. 10; but in earthly ministers, we can only expect to find the strength and courage of a lion in one; the patience of an ox in another; the strong reason of a man in a third; and the quick sight and admirable velocity of the eagle in a fourth. And probably the order in which they here appear, may be designed to teach us, that the primitive ministers, who were to begin the attack upon satan's kingdom, were courageous and undaunted as a lion, who is made with-
out

out fear; see *Gen.* xlix. 9. *Dan.* vii. 4: That these should be succeeded by others, who would abide firm and persevering in labour and sufferings as an ox, till the world should feed upon them: And after them should arise a third sort of ministers, able and determined to defend the cause of their Lord, with the perspicuity and fortitude of a man; whilst the high soaring eagle may describe the rapid motion, and great heavenly mindedness which will probably characterize the ministers of God in the latter days, *Isa.* xl. 31. Yet this is no reason why we should not look for all these characters in different ministers in every age: accordingly we hear a voice uttered in the midst of the four animals, at the opening of the third seal, chap. vi. 6; as they all advance in succession to our view in the three first centuries, within which the four first seals are generally thought to have been opened; at the opening of which respectively one of them cried, *Come and see*, ver. 1—7.

But ‘about the middle of the third century, says *Bengelius*, there arose gradually ‘an indiscreet aversion to the millennium ‘itself; nay, even to the whole prophecy’ of this book, (*Introduction to his exposition of the Apocalypse by Dr. Robertson*, p. 288.) which may be one reason why they cry no more, at the opening of the following seals, *Come and see*. And though we find them still before the throne in the fourth century, under the sixth seal, chap. vii. 11; they are there silent inactive spectators of what passes; and after that time we hear no more of them, under the name of animals, till, under the seventh trumpet, or A. D. 1866, chap. xi. 15; when they resume their activity, and renew their worship, chap. xiv. 3. xv. 7. and xix. 4.

10 *The four Animals give Glory to God, [IV. 8—10.]*

8. And the four animals had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

See ver. 6. They give glory to the Father, Son, and Spirit, as the seraphim, *Isa. vi. 2, 3*; and had the same number of wings as they. Our Lord asserts the same, and like glorious things of himself, chap. i. 8; for if those had been the words of the Father, to have answered their end, they must have contained his own distinguishing and appropriate characters, which no holy creature whatever would therefore have dared to apply to himself: But our Lord assumes some of the same appellations immediately, ver. 11; see also chap. xxii. 13. But if Christ was Alpha and Omega, considered only as mediator, then those words could not belong to the Father. I conclude therefore that ver. 8, can be the words of no other person but the Lord Jesus, who gave this revelation to John; for the Father never spoke to him in this vision: *Ye have neither heard his voice at any time, nor seen his shape, John v. 37*; see *Rev. xix. 6, 13.*

9. And when those animals give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever,

10. The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever; and cast their crowns before the throne, saying,

11. Thou

11. Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created.

If this worship was all heavenly, these words inform us of its order: but as this vision chiefly respects the affairs of the church militant, we may observe, that when ministers are burning and shining lights, that light will instrumentally instruct and invigorate others; and their zeal will provoke every one whose heart is, like their own, attuned to the high praises of God.

C H A P. V.

The vision of the sealed book, which the Lamb only was found worthy to open; who, on that account, received the united acclamations of heaven and earth.

1. **A**ND I saw in the right hand of him that sat on the throne, a book written within, and on the backside; sealed with seven seals.

By appearing with this book in his hand, he that sat on the throne testified to this grand convention of men and angels, that all his works were wrought *after the immutable counsel of his own will*, Eph. i. 11. Heb. vi. 17; and expressed his gracious desire that they might be made acquainted with his secrets: Yet looking to this scroll, or volume, rolled up, the beloved disciple could only at present discover, that its seven
leaves

12 *No one worthy to open the Book,* [V. 2—5.]

leaves had each a distinct seal upon it; and that it was written on both sides, or within and without; though its surrounding brightness and glory prevented his gazing so attentively upon it, as even to read any of the outside writing; see ver. 3.

2. And I saw a strong angel proclaiming with a loud voice, who is worthy to open the book, and to loose the seals thereof?

3. And no one in heaven, nor in earth, neither under the earth, was able to open the book, neither to look stedfastly thereon.

4. And I wept much, because no one was found worthy to open and to read the book, neither to look thereon.

If he who sits upon the throne appears with this book in his hand, it cannot be to raise delusive hopes in the hearts of his servants; therefore, when heaven and earth have confessed their insufficiency for it, himself will find a person to open it. Observe 1. The apostle *loved much*, and therefore *wept much* at the thought of having God's secrets concealed from him; but 2. The faith which produced that love cannot act in any instance, without the immediate exertions of divine power. And, 3. Nothing is more common than for good men to discover their unbelief, even whilst shewing their love to God. 4. To look only to creatures for the opening of God's book to us, though himself stands close by us, is a work of unbelief; and the way to have sorrow enough. 5. They differ *much* from the spirit of our apostle, and from the views of angels, who are contented to be ignorant of the things contained in this book, now they are revealed.

5. And

5. And one of the elders saith unto me, weep not : Behold the lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

This elder, filled with the love of God, was glad to comfort our apostle, by pointing out an unobserved Jesus, and some unnoticed glories of his name to him : And as this vision respects the affairs of earth, these words inform us, that even an aged apostle may receive direction and assistance from others ; for no member of Christ's mystical body can say to any other, *I have no need of you*. But as the scene is here laid in heaven ; we may observe, that an elder enthroned above could see and draw consequences, with more clearness and certainty than our yet embodied apostle ; and they most resemble the saints in heaven, who can most clearly deduce, from established principles, such conclusions as may support them under temptations, and animate to duty. 'Consider then,' as though he had said, 'the lion which sprang out of the tribe of Judah, Gen. xlix. 9. Heb. vii. 14. who had not his might and terribleness in vain ; he has conquered *ἐνίκησεν* ; (for I must use a word which will lead thy thoughts to a view of his victory over) those spiritual enemies, who, whilst they held us captive, locked up God's secrets from us, and rendered us indisposed, and even dead to an acquaintance with them : but having overcome them, both himself and we must reap the fruits of his victory ; one of which will certainly be his *prevailing* with the Father for the opening of this sealed book, which he now holds forth in our sight. He is also the immortal *Root* from whom the victori-

ous

‘ous *David*, and all his renowned successors
 ‘sprang, *Isa. xi. 1. Matt. xxii. 42. Rom. xv. 12;*
 ‘and as that great patriarch, who was so emi-
 ‘nent a type of him, enjoyed the blessings of
 ‘prophecy as well as of the sword, so surely will
 ‘this his root, now planted in heaven, yield us
 ‘all the sure mercies of *David*,’ *Isa. lv. 3.*

6. And I beheld, and lo, in the midst of the throne, and of the four living creatures, and in the midst of the elders, stood a lamb as it had been slain; having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.

While this elder is speaking of Christ, himself appears; or, if he was visible before, the eyes of our apostle had been *holden* that he should not know him, *Luke xxiv. 16, 36.* But observe *where* and *how* he appeared. 1. *Where*; viz. *in the midst of the throne*; for Christ is a middle person between the Father and the Spirit, the centre of their gracious thoughts and works; and he in whom *mercy and truth are met together, righteousness and peace have kissed each other*, *Psal. lxxxv. 10.* Who is fit to be in the midst of the throne, but the God-man mediator? And what becomes of reason and religion, if we would place a mere man, or any mere creature there? He is also in the midst of the *four living creatures* or ministers, to maintain their life; and to preserve peace and order amongst them, by communicating of his own light and grace to each. And for the same purpose he is in *the midst of the four and twenty elders*, on earth and in heaven; to feed them, and to lead them to living fountains of water: His influence upon them makes them

V. 6.] *With recent Marks of Slaughter upon him.* 15

them sweet and savoury to one another; and when those of them who are here, derive virtue from him mutually to refer their different apprehensions and interests to this great mediator between them, there can be no contentions among them. 2. *How* he appeared; among his enemies he had roared as a lion tearing the prey; but, as divine justice could be no other way disarmed, but by his dying as a sacrifice, therefore in the midst of the throne, he stood as a *Lamb that had been slain*, with conspicuous marks of slaughter upon him, *Gen. xxii. 8. John i. 29.* As slain for us, he is our way to God, and our peace: and there is reason to fear, that professors who deny his atonement, have never yet savingly transacted any business with God before this throne. This Lamb had also *seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth: these could not be the seven angels which stood before God, chap. viii. 2;* for, besides that no creature can be the horn or the eye of the Lamb, or as it were an essential constituent part of the mediator, these seven spirits are actually invoked, *chap. i. 3, 4,* which is an honour peculiar to God himself; *Grace be unto you, and peace from the seven spirits which are before the throne:* Therefore by these *seven spirits, or seven lamps of fire, chap. iv. 5,* is meant the eternal Spirit, so called with reference to his different operations and influences, which are directed by *those seven eyes of Jehovah the Lamb, which run to and fro through the whole earth,* to light the *seven lamps* of the church; and to see the *seven pipes* which supply those *seven lamps*, furnished with holy oil; see *Isa. xi. 2. Zech. iv. 2, 10, and John i. 4.* And who but the true God can direct, or send out these seven spirits into all the earth, as the Lord Jesus does? and though the
above

above prayer to the Spirit, proves that he has a distinct subsistence from the Father and Son; yet these seven spirits, being called the seven horns and eyes of the Lamb, testifies the intimate and indissoluble union between Christ and the Spirit; that these seven spirits are essential to the mediator as his horns and eyes; that where ever they are sent he is personally present; and that the wisdom and power of these horns and eyes are his wisdom and power: and finally, as no one can receive any of these seven spirits but from Christ, so they who are nearest to him shall communicate most with him of his wisdom and power: and all who see with the eyes, or push their enemies with the horns of this Lamb, will certainly give him the praise of all they enjoy or perform.

7. And he came and received the book, out of the right hand of him that sat on the throne.

For the father willingly reached out this book to him, that he might go on with his prophetic office; to open God's designs, and consequently shew his people what will be their Lord's employments, cares, and intercessions for them in every age.

8. And when he received the book, the four living creatures, and the four and twenty elders fall down before the Lamb; having every one of them harps, and golden vials, full of odours, which are the prayers of saints.

Harps and censers, which seem to be here intended by the vials, were well-known instruments of Jewish worship; and are proper emblems of prayer

prayer and praise. And if our Lord will translate the designs of Deity into the language of earth, shall we not entertain him with the harps of our praise, and present the pleasing incense of prayer, *Psal.* cxli. 1; that we may understand and improve these mysteries of God? But these words no more favour instrumental music in our public worship, than the use of censers and incense, both of which came in, and went out with Moses, *Psal.* lxxxi. 2—5. *Joh*n** i. 17.

9. And they sang a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain; and hast redeemed us to God by thy blood out of every tribe, and tongue, and people, and nation;

10. And hast made us unto our God, kings and priests; and we shall reign on the earth.

These ministers and elders, who were of every kindred, language, people, and nation, animated with the same spirit, united their different tongues, in strains grateful to the Redeemer, though not understood by each other; whilst they praised him, (1.) For what he had done, *thou hast redeemed us to God*; and as redeeming love is the burden of all their songs, if saints lived nearer the throne, they would see more clearly their interest in the great redemption. (2.) For what they were therefore sure he would do; *we shall reign on the earth*, first in our own persons, and afterwards in others, to whom God will make us instruments of transmitting the same spirit and hopes, chap. xx. 6. We shall reign over ourselves by the power of that life of God,

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which

which is given to every believer to controul the interests, and propensions of every other life in him. And over the lusts of others too we shall reign. 1. By the interests we always have in heaven, chap. xi. 6: So Shadrach, Meshech, and Abednego, by yielding their bodies to be burned, *changed* even Nebuchadnezzar's word, *Dan.* iii. 28. See *Job* xxxvi. 7. *Prov.* xxi. 1. 2. By the great advantages which the revelation, our Lord is going to give, will afford us, under the influence of his Spirit, for the direction of our conduct before men; which cannot but have some effect upon the states and kingdoms with which we are connected. The words also will have a further accomplishment in the Millennium, chap. xx. 4. *Psal.* lxvi. 6: And the saints shall reign with Christ for ever, in the new heaven and the new earth, chap. xxi. 1.

11. And I beheld, and I heard the voice of many angels round about the throne, and the living creatures, and the elders: and the number of them was ten thousand times ten thousand; and thousands of thousands;

12. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying; Blessing and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14. And

14. And the four living creatures said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

In this grand chorus of heaven and earth, observe the *singers* and their *songs*. The *singers*, are first the angels, who are innumerable; and who magnify the once slaughtered Lamb for opening to them, as well as us, the things which concern the church and world: And though meaner beings could not reach to join their notes, yet every creature in heaven, and earth, in his different way, prolongs their praises; to which the animals and elders, in a devout transport, add their joyful *Amen*. Their *song* is, (1.) The highest possible ascription of praise to the Lord Jesus, by the bright intelligences, of heaven, ver. 12; in seven words, which might perhaps have some reference to the seven seals which he was going to open: And, (2.) when their acclamation was finished, all the creatures in heaven and earth with all their might, join in four words (which might have a respect to the four parts of the earth or the creation, which these seals concern,) in ascribing exactly the same glory to the Father and the Son, ver. 13. And as this scripture certainly contains a just representation of things, I beseech my anti-trinitarian reader to consider, whether it is possible for *that* scripture to have been rightly understood, which seems to contradict the plain sense of *this*. Surely all men must give the same honour to Christ at the day of judgment as to the Father, whatever they do now, *Rom. xiv. 10—12. Phil. ii. 10. Isa. xlv. 23.*

C H A P. VI.

An account of the opening of the six first seals; and the great events which they disclose.

1. **A**ND I saw when the Lamb had opened one of the seals; and I heard one of the four living creatures which said, as with a voice of thunder, Come and look attentively.

2. And I saw, and behold, a white horse; and he who sat thereon had a bow; and there was given to him a crown, and he went forth conquering and to conquer.

As nothing could be more desirable to this aged Apostle, now banished to *Patmos*, than to see his divine master taking the field as a warrior, with that ease, dignity, speed, and certainty of success which are peculiar to himself, to rescue sinners from their infernal slavery; so it will scarcely admit of a doubt, but that this, and the following scriptures speak of the same person; *Psal. xlv. 3, &c. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty; and in thy majesty ride prosperously, &c. thine arrows are sharp in the heart of the king's enemies, whereby the people fall under thee, Rev. xix. 11, &c. I saw heaven opened, and behold, a white horse; and he that sat upon him was called faithful and true; and in righteousness he doth judge and make war—and on his head were many crowns—and he was clothed with a vesture dipt*

dipt in blood; and his name is called the word of God. And the armies which were in heaven followed him upon white horses. See also, chap. xvii. 14. The purity, beauty, joy, and triumphs of our Lord which are displayed in the gospel's wondrous frame, are well expressed by the colour of his horse. We call that object *white* which reflects all the colours of the rainbow; so the *gospel* reflects every glory of God to our view, which we can behold in the present state; for which reason our Lord, in his spiritual kingdom, constantly rides this horse, and inforces moral duties from evangelical motives. Yet many are ashamed of the gospel and paint it according to their own distempered fancy; whilst thousands more quarrel with its purity, because they are blind to its beauty. But whatever others do, *the armies which are in heaven, will follow Christ upon white horses*, chap. xix. 14, and they that leave the gospel, desert to the dragon and his army, chap. xii. 9; for we know who hath said, *He that is not with me, is against me; and he that gathereth not with me, scattereth abroad*, Matt. xii. 30.

A.D. 96, John saw his Lord taking the field upon this horse; and as we have no account of his return, so we are sure he never will return till all the elect are gathered in: Therefore the first seal extends to the end of the world; and furnishes the saints with a *joy unspeakable and full of glory*, through all the darkest scenes of the succeeding seals and trumpets: And attention to this, is properly demanded by a *son of thunder*, or by a *lion-like minister*, Mark iii. 17.

3. And when he had opened the second seal, I heard the second animal saying, *Come and see.*

4. And there came out another horse that was red; and it was given to him who sat on it, to take peace from the earth, and that they should kill each other. And there was given to him a great sword.

In the kingdom of nature our Lord rides horses of different colours, which immediately reflect the glory of only some of the divine perfections: So after the destruction of the first temple, Zechariah saw him upon a *red* horse; his angels following him upon the *red, speckled, and white* horses of different and mixed dispensations, chap. i. 8—11. In A. D. 66, he brought the Romans upon the Jews; who destroyed one million and a half say some, or, as others, two millions of them, agreeable to the predictions of Moses and our Lord, *Deut. xxviii.* and *Matt. xxiv.* This dreadful war continued seven years; ended A. D. 73; and Jerusalem was taken in the beginning of September, A. D. 70, says Mr. Blayney in *his Dissertation on Dan. ix. 20—27, p. 58.* Thus literally *in the midst of the week* of their seven years war, *he caused the sacrifice, and the oblation to cease* for ever, ver. 27. But this slaughter being now past, the destruction intended under this seal, is generally thought to be that which the Jews and Romans, those mutual enemies of Christianity, made of each other in the reigns of Trajan and Adrian; in which the former, provoked by the idolatrous worship of Jupiter Capitolinus, killed some hundred thousands of the Romans; but they on the other hand had a thousand cities and fortresses destroyed with the slaughter of above 580,000 men. This they gained by following that false messiah *Barchochab*, the son of a star; and thus the potsherds of the earth strove with each other, from A. D. 98, and especially

especially from A. D. 107, to A. D. 134; see Mr. Mede, and Mr. Fleming: But bishop Newton extends this seal through the reigns of Trajan, and his successors, by blood or adoption, for the space of 95 years. Observe, if men appoint the sheep of Christ for slaughter, they will soon bring their royal Shepherd into the field, in a garment dipt in blood; see *Isa.* lxiii. 1. And it was doubtless a great support to the primitive Christians to read this prediction; to which attention is very properly demanded by a living creature like an ox, who expected himself to be brought to the slaughter for the name of Jesus; for though this scene is laid in heaven, it manifestly respects the affairs of earth.

5. And when he had opened the third seal, I heard the third animal, saying, Come and see. And I saw, and behold a black horse; and he that sat upon him had a pair of balances in his hand.

6. And I heard a voice in the midst of the four animals, saying, A measure of wheat for a penny, and three measures of barley for a penny! yet see that thou injure not the oil or the wine.

The rider here is either the same as on the former horse, or some angelic instrument, by whom our Lord saw proper to effect his wise and awful designs in the kingdom of providence, for his own and his Father's glory.

The seals, like other parts of scripture, are of no *private interpretation*; therefore we must not confine them to any one connection of circumstances, to the exclusion of all others which are similar. But as the church of God had much concern with the Roman empire at this time, we

are naturally led to look there especially for the events here described. And, understanding this seal of the affairs of that empire, during the reigns of the *Antonine* and *Septimian* families, we find the events here specified between A. D. 138, and A. D. 211, viz, (1.) A grievous famine, intimated by the black horse; *Lam. v. 10. Our skin was black, like an oven, because of the terrible famine.* And the divine order respecting the oil and the wine; or rather this humble request of the four ministers, that our Lord would not withhold his usual blessing from these two articles, (that his power and goodness might the more visibly appear, in the midst of deserved wrath) implies that the other fruits of the earth were to be hurt: And the distress must be great, when wheat was, as we should express it, at more than twenty shillings a bushel, or when a choenix or measure of it, which says Grotius, was no more than an allowance for a man for one day, cost a Roman penny, or 7d. $\frac{1}{2}$, which was a labourer's daily wages, *Matt. xx. 2*; and the barley in proportion; viz, three times that quantity, for the same money.

According to this prediction, Mr. Lowman quotes, from the Roman historians, accounts of famine in the reigns of *Antoninus Pius*, *Antoninus Philosophus*, and *Commodus*; which *Tertullian* pointed out as a judgment from God, for their persecuting the Christians: And when in some of these famines, the Christians saw wheat and barley sold exactly at the price here specified, they could not but devoutly adore him who foretold the exact price of bread in this famine; to make his own hand the more visible in it, to fill them with an awe of his word, and at the same time to reconcile them the more to their own share in this calamity. (2.) Under this seal we have an account of

the plentiful provision of wine and oil, which was ordered not to be hurt: So *Severus* set himself to guard, as much as possible, against that scarcity of provision which the empire had experienced in the reign of the *Antonines*; and kept particularly a five years stock of wine and oil in hand. Within this period too, (3.) we find justice strictly administered, of which a pair of balances is the usual emblem, both by the *Antonines*, and by *Septimius* and *Alexander Severus*; the latter of whom was so struck with the Christian maxim, *whatsoever you would not have done to you, do not you to another*, that he commanded it to be engraven on his palace, and on his public buildings. Bishop *Newton*. Yet some refer the pair of balances to the famine mentioned above, and understand it of their eating their bread *by weight and with care*, Ezek. iv. 16. But if we take the word ζυγόν a pair of balances, in its usual sense for a yoke, this yoke was designed to shew, that, as pestilence is a judgment which can scarcely come alone, so if this did not humble his enemies, they must expect to encounter that quaternion of destroyers the sword, famine, pestilence, and wild beasts, which will come yoked together under the next seal, death's hollow square, with hell in its train. But they would not believe, therefore the four-fold vengeance advances, as the next verses inform us.

7. And when he had opened the fourth seal, I heard the voice of the fourth animal saying, Come and see.

8. And I saw, and behold, a pale horse; and he that sat upon him, his name was death, and hell followed with him: and there was given to them, power to kill,
over

over the fourth part of the earth, with sword, and with famine, and with death, and with the wild beasts of the earth.

It was the sin and shame of the Roman emperors and people, that, when they saw the blessed fruits of the gospel in the holy lives of many around them, *Matt. xxi. 32*, they not only refused subjection to the LORD JESUS, who was gone forth into their provinces on his white horse; but when his red and black horse advanced to punish their insolence, they were so far from taking warning, that they even charged the Christians with being the occasions of those judgments, by which the Lord was avenging their blood—But when he judges, he will overcome; therefore under this seal we see him going forth on a pale horse; *Death* and *Hell*, (*adns* an invisible, yet conscious and most sensible state,) in his train, which opens upon the execution of these his four sore judgments; *viz.* the sword, famine, wild beasts, and pestilence, *Ezek. v. 17. xiv. 21. and xxxiii. 27.* The last of these seems to be called by the name of the rider of this horse, *viz. Death*, as in *Jer. ix. 21*; and the pestilence in *Exod. ix. 15*, is in the Greek and Chaldee, *Death. Ainsworth.* It is the same word too in the LXX, *1 Chron. xxi. 12*, where David is allowed his choice, whether the Lord should send his black, red, or pale horse, when he designed to punish him for numbering the people; but God's enemies have nothing to do with the *sure mercies of David*; much less with those, which were more than God had ever promised even that patriarch himself. Yet though this four-fold vengeance is not confined to the Roman empire, it is mercifully restricted to the fourth part of the earth; and executed, not all at once, but gradually; *viz.* from the reign of the emperor Maximin to Dioclesian,

VI. 7, 8.] *The fourth Seal*, A. D. 235, to 284. 27

clesian, or from A. D. 235, to A. D. 284: With-
in which period, (1.) the sword went forth awfully,
for there were more than twenty emperors in the
space of fifty years; most of whom died in wars,
or were murdered by their own soldiers, or sub-
jects: And, besides lawful emperors, there were,
in the reign of *Gallienus*, thirty tyrants or usurpers;
who set up in different parts of the empire, and
came all to violent and miserable ends: Thus of the
Roman empire it might be said, as of Nineveh,
Thy crowned are numerous as the devouring locusts
who come as a plague from God; and thy captains
as the grasshoppers, which camp in the hedges in the
cold day; but when the sun ariseth, they flee away;
and their place is not known where they are, *Nab.*
iii. 17. (2.) These wars produced famine; which
was also brought on by other providential means,
causing the earth to withhold its increase: Besides
which, (3.) a most dreadful pellilence went through
many provinces of the empire, A. D. 251, and for
fifteen years made unexampled havock of human
nature. (4.) By this means wild beasts were greatly
multiplied, so that 500 wolves together entered
'into a city which was deserted by its inhabi-
'tants.' See *Mr. Lowman*; *Bishop Newton*; *Uni-*
versal History; *Dr. Cave's Lives of the Primitive*
Fathers; and *Eusebius's Ecclesiastical History*.

But I must not conclude this short account of these
fore judgments without observing, that the word
which expresses the colour of this last horse *χλωρος*
pale, every where else in scripture signifies *green*
as grass, see *Mark vi. 39. Rev. viii. 7. and ix. 4*;
which may teach us, that, as the graces of the
saints commonly *flourish* most when their tempo-
ral comforts *fade*, so desolating judgments are
adapted to produce, and commonly succeeded
by, a moral verdure over the world; as was the
case in the Roman empire soon after these four
judgments,

judgments, *Isa.* xxvi. 9; though the account of it is delayed till under the sixth seal, by the interjected history of what passed in the invisible world under the fifth. See *Brightman in loc.*

9. And when he had opened the fifth seal, I saw under the altar, the souls of those who were slaughtered, on account of the word of God, and for the testimony which they held;

10. And they cried with a loud voice, saying, How long, O Lord, holy and true, e'er thou dost judge, and avenge our blood upon those who dwell upon the earth?

11. And there were given to each of them white robes; and it was said to them that they should rest yet for a little time, till their fellow-servants and their brethren, who should be killed as they, should be fulfilled.

The ten primitive persecutions, (though there were not so many, says *Mosheim*, if we understand them of those which were universal throughout the Roman empire; but many more, if we take in those which were only provincial, and less remarkable,) are thus reckoned by Dr. Cave; viz.

Persecution	Time	Emperors
1. began A. D.	64	under Nero.
2.	90	Domitian.
3.	107	Trajan.
4.	118	Adrian.
5.	162	Verus.
6.	202	Severus.
7.	235	Maximinus.
8.	250	Decius.
9.	257	Valerian.
10.	303	Dioclesian.

But

But the contents of this seal forbid us to restrict it to any one of these persecutions; yet it is commonly thought to refer immediately to the last of them, which was more extensive and bloody than any preceeding, and raged incessantly for ten years, (or *ten days*, as the blessed God, and the faith of his people are ready to call them, chap. ii. 10,) for it is often darkest just before the day breaks, and so it was before Constantine the Great arose to relieve the groaning empire.

It is probable the four living creatures, did not see these souls of the martyrs; but whether their attention was drawn off to something else; or whether it was not given them, as to John, to see them, at least they do not cry, as at the opening of the four first seals, *Come and see*. See the note on chap. iv. 7. But John saw them, either by means of some aerial vehicle with which they were clothed, to be visible to him; or his being in the Spirit enabled him to see and hear them, to certify us, that unbodied spirits, do not sink into insensibility till the resurrection. He saw them under the altar; but whether under the brazen altar of atonement, or the golden altar which was before the throne; (both of which he saw in this vision, chap. viii. 3, 5;) we are not informed: As glorified spirits, they had no further need of atonement to be made for them; therefore, if they are under the brazen altar, it must be either to contemplate the wonderful price which was paid for their ransom, or the awful fire which will be taken from thence, and cast down among their enemies upon earth, chap. viii. 5: But, as their Lord might perhaps yet have work to do, on behalf of their bodies, at the altar of incense, which stands before the throne, to this I rather consider them as repairing; and here, the glory of God bursting upon their sight, they feel such an indignation

indignation at the contempt cast upon him in our world, as breaks out in this devout exclamation; *How long, O Lord, holy and true, e'er thou dost judge and avenge our blood, on them who dwell on the earth!* In answer to which; (1.) Their purity, beauty, and triumph, are compleated: By a lively faith in the atonement, they had in this world; *washed their robes, and made them white in the blood of the Lamb*, chap. vii. 14; and now, not only is every thing tempting, deforming and degrading removed, but *white robes were given to every one of them*, as they successively arrived at that blissful world; for it was promised them, that they should *walk with Christ in white*; chap. iii. 4. and vii. 13. (2.) They are commanded to *refresh* *αναπαύσονται*, and solace themselves in God. And, as glorified saints cannot possibly take in every part of divine knowledge, immediately upon their arrival in heaven, (3.) they are instructed in what they yet knew not; *viz.* the wide reach of divine wisdom and patience, which would still permit the same causes to operate upon earth; which had hastened them to glory: Therefore it was said to them, that they should *refresh* themselves *ετι χρόνον μικρόν* for a little time; yet I cannot apprehend that the word *chronos* informed them how long they were to wait for the avenging of their blood.

A *time* or *chronos*, says the learned *Bengelius*, and his admirer Mr. John Wesley, is 1111 years; but at whatever probable time this seal was begun or ended, I cannot find that 1111 years (with the fraction annexed to it,) could either inform them when their brethren, the martyrs under the man of sin, should either begin to come to them, or be all gathered in; or consequently when their blood would be avenged, which was avenged upon the Roman empire from A. D. 395, to 566; chap. viii. 7—12; but will not be so upon the beast, till under the

VI. 12—16.] *The sixth Seal*, A. D. 306, to 361. 31

the seventh trumpet; chap. xviii. 20, and xix. 2. Suffice it to add, that having read no more of this great man's *ERKLARTE OFFENBARUNG*, (written from the *Convent* of Denkendorf, A. D. 1740,) than Dr. Robertson's translation of his introduction to it, I do not apprehend there are any such fractions in the divine arithmetick of time as he would introduce: Mr. Wesley has therefore wisely rejected them; and without the arithmetical and fractional skill which *Bengelius* has discovered, we hope such a rational and consistent account may be given of many things in this book, as lies level with the capacity of plain Christians, for whose use divine revelation was indisputably designed.

12. And I saw when he had opened the sixth seal, and behold there was a great earthquake; and the sun became black as sackcloth of hair; and the moon became as blood.

13. And the stars of heaven fell upon the earth; even as a fig-tree casteth her untimely figs, being shaken by a mighty wind.

14. And the heaven departed as a book that is rolled together; and every mountain, and island were moved out of their places.

15. And the kings of the earth, and the grandees, and the rich men, and the chief rulers, and the mighty men; and every slave, and every free man, hid themselves in the caverns, and in the rocks of the mountains.

16. And they said to the mountains, and to the rocks, fall upon us, and hide us from the
the

the face of him that sitteth upon the throne, and from the wrath of the Lamb :

17. For the great day of his wrath is come, and who can be able to stand.

C H A P. VII.

1. **A**ND after these things, I saw four angels standing at the four corners of the earth ; holding the four winds of the earth ; that the wind should not blow on the earth, nor upon the sea, nor upon any tree.

2. And I saw another angel ascending from the rising of the sun, having the seal of the living God ; and he cried with a loud voice to the four angels, to whom it was given, *even* to them, to injure the earth and the sea :

3. Saying, hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4. And I heard the number of those that were sealed ; an hundred forty-four thousand were sealed, out of all the tribes of the children of Israel.

5. Of the tribe of Judah, *were* sealed twelve thousand. Of the tribe of Reuben, *were* sealed twelve thousand. Of the tribe of Gad, *were* sealed twelve thousand.

6. Of

6 Of the tribe of Asher *were* sealed twelve thousand. Of the tribe of Naphthali *were* sealed twelve thousand. Of the tribe of Manasseh *were* sealed twelve thousand.

7. Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand, Of the tribe of Issachar *were* sealed twelve thousand.

8. Of the tribe of Zebulun *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9. After this I saw, and behold, a great multitude which no one could number, out of every nation, and tribe, and people, and language, standing before the throne, and before the Lamb, clothed in white robes, and palms in their hands;

10. And crying with a loud voice, saying, salvation to our God, who sits upon the throne, and the Lamb.

11. And all the angels stood round about the throne, and *about* the elders, and the four living creatures; and they fell down on their faces before the throne, and worshipped God,

12. Saying, Amen: The blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the strength *be* to our God for ever and ever. Amen.

13. And one of the elders answered, saying to me, These who are clothed in white
D raiment,

raiment, who are they, and whence did they come?

14. And I said unto him, Lord, thou knowest. And he said to me, these are they who are come out of much tribulation; and have washed their robes and made them white in the blood of the Lamb;

15. Therefore they are before the throne of God, and worship him day and night in his temple; and he who sitteth upon the throne tabernacles upon them.

16. They shall hunger no more, neither shall they thirst any more; nor shall the sun fall upon them, nor any scorching heat;

17. For the Lamb, who is in the midst of the throne shall feed them, and shall lead them to living fountains of waters; and God shall wipe away every tear from their eyes.

We may reckon the time of this sixth seal from A. D. 306, to 361; under which six things open upon our view; viz, (1.) The subversion of the Pagan religion in the world, and particularly in the Roman empire. (2.) The persecutors of God's people, are seized with inexpressible horror. (3.) Their destruction is followed by an universal peace in the empire, for a little time: In which time, (4.) many of the Jews are converted: And, (5.) yet more of the Gentiles: (6.) Whose glory in heaven produces the most triumphant shout from saints and angels, to him who sits on the throne, and to the Lamb. This seal begins,

1. With an account of the subversion of the Pagan religion in the world, chap. vi. ver. 12,

13, 14. The Holy Ghost has taught us, in *Isa.* li. 15, 16, to consider every kingdom, as a kind of world in miniature, dependent on him, covered with a heaven; whose luminaries or magistrates are to minister to its comfort day and night for his praise: But if the Heathen emperors, consuls, priests and augurs, those persecutors of God's people, have been considered as the sun, moon, and stars of the world in general, and their power and influence regarded as immoveable as mountains, and the frame of nature; it becomes him, who has all power in heaven and earth, to speak to them in his wrath, and vex them in his hot displeasure; especially as they refused to take warning by any of the judgments which he had executed upon them, under the four first seals. It became him therefore to make this sun *black as sack-cloth of hair*; to turn the moon, the regent of the night, into a bloody hue; with a solemn nod, to frown these *stars* down to the *earth*; even as a *fig-tree* casteth her untimely figs, when she is shaken of a mighty wind; to bid the heavens, which had shed such a pestilential influence upon the church and the world, *depart as a volume when it is rolled together*; and remove these huge mountains or men, and the islands in general (which proudly reared their heads in the midst of the seas; and especially those which they had built in the sea,) *out of their places*.

In the same lofty strains the destruction of Babylon is predicted, *Isa.* xiii. 10. *The stars of heaven, and the constellations thereof, shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.* And that of Idumea, chap. xxxiv. 4. *All the host of heaven shall be dissolved: And the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth from the vine, and as a falling fig from the fig-tree, and*

that of Egypt, *Ezek.* xxxii. 7; yea of Judah, and Jerusalem, *Jer.* iv. 23, 24. *Joel* ii. 10, 11, and *Matt.* xxiv. 29, see also the same metaphors again in this book, chap. viii. 12. ix. 2. and xii. 4.

These striking images are so often repeated to teach us, in every catastrophe, and even in every revolution of the nations, to contemplate the solemnities of the great judgment day, (to which our Lord immediately leads our thoughts from Jerusalem's destruction in *Matt.* xxivth;) when *all these things shall be dissolved, and the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up.* 2 Pet. iii. 10, 11. In this view we also, as well as the men of that generation, shall hereafter be called to an account for this *great concussion*, σεισμος μέγας ver. 12, here called an earthquake; but which manifestly affected both heaven and earth, ver. 12, 13, 14; and produced an essential change of men and measures, especially in the Roman empire, to establish Christianity on the ruins of Pagan idolatry. So the Lord thus expresses the removal of Judaism; *I will shake the heavens, and the earth*, signifying, says the Holy Ghost, *the removing of those things that are shaken, as of things that are made; that those things which cannot be shaken may remain.* Heb. xii. 27; see Hag. ii. 6: He adds, ver. 21, 22, *I will shake the heavens, and the earth; and I will overthrow the throne of kingdoms: And I will destroy the strength of the kingdoms of the heathen: And I will overthrow the chariots, and those that ride in them, and the horses and their riders shall come down, every one by the sword of his brother.*

Not to mention the instances in which this prophecy had been fulfilled, before the opening of this seal, as it will also be hereafter; it received a manifest accomplishment in the
civil

VII. 6—17.] *The sixth Seal*, A. D. 306, to 361. 37

civil and religious victories of *Constantine the Great*, the son of *Constantius*, who began to reign A. D. 306; and who, after the defeat of Maximian, Galerius, Maximin, Maxentius, Licinius, and their adherents, openly defended the Christian religion.

This was the person by whom the church was to be *helpen with a little help*; after they had *done exploits* in the ten heathen persecutions, and *instructed many* by their invincible patience; whilst they fell *by the sword, by flame, by captivity and by spoil many days*: But when the sun of prosperity shone upon the church, many *cleaved to them with flatteries*; and afterwards, when Arianism had poisoned the empire, *some of them of understanding fell*, as they had under the heathen Emperors; *to try the church, and to purge, and make them white even to the time of the end.* Dan. xi. 32, 35; see further of this prophecy at Rev. xiv. 1—5.

In the beginning, and at the close of his reign, Constantine seems to have fluctuated between the heresy of Arius and the Athanasian doctrine: Afterwards his son Constantius became an Arian; whose successor was the infamous Julian the apostate, the nephew of Constantine.—But though Christ had said, *my kingdom is not of this world*, and expressly forbidden his servants, to *exercise that lordship and dominion over one another*, in spiritual matters, which the Gentiles exercise over their subjects, Matt. xx. 25—28. Mark x. 35—45. Luke xxii. 24—30, this great man Constantine took upon him to secularize the ecclesiastical hierarchy, and adapt the government of the church to that new form of government which he had established in the state; see *Bower's hist. of the Popes*, vol. i. p. 99—110. 'In his reign', says he, 'it was that the titles of patriarchs, exarches, and of those other corrupt establishments

‘ archs and metropolitans were first heard of, or
 ‘ at least had any power, authority or privileges
 ‘ annexed to them.’ And he particularly shews
 us the exact agreement between the civil and ecclesiastical polity of Rome and Italy: ‘ Under
 ‘ the præfect of Italy, says he, were three
 ‘ dioceses, namely, Italy, West Illyricum and
 ‘ West Africa. The diocese of Italy was divided
 ‘ into two vicarages, and governed by two
 ‘ vicars; the one called the vicar of *Rome*, and
 ‘ residing in that city; the others styled the vicar
 ‘ of *Italy*, and residing at *Milan*; under the former were ten provinces, and seven under the
 ‘ latter. Such was the civil government of Italy;
 ‘ and entirely agreeable to the civil, was the ecclesiastical;’ for the bishops of Rome and Milan enjoyed all the privileges of metropolitans, over the bishops of the provinces which were respectively subject to the vicarages of *Rome* and of *Italy*.

But these bishops were only metropolitans, whose power was confined within the limits of their respective vicarages:’ And ‘ as
 ‘ neither of them had the charge of an whole diocese, they were not like several bishops in
 ‘ the east, distinguished with the title of exarchs;’ who, says the same author, ‘ were empowered to ordain the metropolitans, to convene diocesan synods, and to have a general
 ‘ superintendency over their respective dioceses, such as the metropolitans had over their respective provinces.’ Sir Peter King in his *enquiry* about the *Primitive Church*, has proved that in the three first centuries, bishops or ministers had the care only of one parish or congregation; but Constantine secularized the ecclesiastical government; and so laid the foundation of that Antichristian hierarchy, which the Pope has since established at Rome; and of those other corrupt establishments

establishments, which have debased Christendom ever since the fourth century.—Thus soon after its glory, began the *spiritual* disgrace of that bloody city Rome, which is at this hour the most execrable spot upon earth: Constantine also began its *temporal* disgrace; for, about five years after he became sole lord of the Roman empire, A. D. 330, he removed the seat of the empire from Rome to Constantinople, so called after his name. He died A. D. 337; and the empire was divided into the eastern and western, A. D. 395.

But to return—While the heathens were distressed to see their baneful *Sun, Moon, and Stars* extinguished; the blood of God's servants, which they had so wantonly spilt, cried aloud in their consciences; and, to testify the Redeemer's power over the spirits of his enemies,

2. These persecutors are seized with inexpressible horror; which is described in such language, as points our thoughts again to the mighty terrors which will fall upon the wicked, and especially upon persecutors, at the day of the Lord. The Spirit of God told us, *Isa. ii. 10, 19, 21, They shall go into the clefts and holes of the rocks, into the tops of the ragged rocks, and into the caves of the earth; for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.* And to verify this prediction, ver. 15, 16, 17. *The kings of the earth, and the grandees, and the rich men, and the chief rulers; and the mighty men, and every slave, and every free-man hid themselves in the caverns and in the rocks of the mountains: And they said to the mountains and to the rocks, fall upon us, and hide us from the face of him who sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?*

stand? To say nothing of the common slaves or freemen, who had been the active tools of Heathen vengeance, to drag the sheep of Christ to the slaughter, whose dying horrors are forgotten with their names; *Galerius, Maximin and Licinius* made a public confession of their guilt in this respect; revoked their edicts and decrees against the Christians; and acknowledged the just judgment of God in their destruction: The former died by a loathsome disease, 'whose complicated horrors no language can express;' the second ended his life by poison in despair; and the last of these was strangled. Their destruction was succeeded,

3. By a general peace in the empire for a time, chap. vii. 1, 2, 3. *Four angels stood at the four corners of the earth, holding the four winds of the earth, that none of them should blow on the earth, sea, or trees; till the servants of God were sealed in their foreheads.* Observe, the affairs of this world are ever fluctuating, uncertain and empty, yet noisy, strong and terrible as the four winds of the earth; but God who holds the winds in his fist, here prevents those confusions, which the jarring passions and interests of men would have produced, by the ministry of four of those angels, who stand before him for orders from his throne, chap. viii. 2; the same probably who sounded the four first trumpets, which shook down the western Roman empire; to whom however the Lord Jesus commanded, *saying, though you know a dreadful work is assigned you, yet at present injure not the earth, neither the sea, nor the trees; till I and my servants have sealed the servants of God in their foreheads, or till I have accomplished that great work the conversion of Jews and Gentiles, which shall be affected*

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ted by the instrumentality of Constantine; who, though born in Britain, may be said to have *ascended, as an angel from the east, having the seal of the living God*; as, under the direction of some celestial angel, he shed from Constantinople in the east a salutary influence upon the empire; and perhaps advanced the interests of Christianity more from thence, than if his royal residence had been amidst the augurs and temples of Rome, ver. 2. Accordingly we immediately hear,

4. Of the conversion of a great number of the Jews, who must certainly be the people intended by the twelve tribes of Israel, ver. 4—8, as distinguished from the Gentiles, ver. 9; for converted Gentiles cannot be distinguished *from*, though they are here distinguished *among*, themselves, by the respective countries, to which, they belonged. Besides the Jews converted in Christ's time; at the day of Pentecost; by the apostles; and after the destruction of Jerusalem, here is a blessed ingathering of a hundred and forty-four thousand, that is, twelve thousand out of every one of the tribes of Israel; as a pledge of their general return to God, and to their own land in the latter days; of which we shall hear under the seventh trumpet, chap. xiv. 1—5. And says Dr. Sharpe, 'The infliction of penalties, tortures and death, in the ten grievous persecutions under the Heathen emperors, so remarkably increased the number of believers, that in the time of Constantine the Great, it was doubtful, whether in the Roman world, the Heathens or the Christians were the more numerous.' *Introduction to Universal Hist.* p. 141. And if above twelve thousand Jews and Idolators were baptised at Rome, A. D. 312, besides women and children; (see bp. Newton,) it is easy to suppose that, in the whole,

whole empire, during the thirty one years of Constantine's reign, the number here mentioned should be brought home to God; though it is from this prophecy alone, that we can expect to learn the number converted in each tribe.

A mark on the forehead may serve for distinction and safety, *Ezek. ix. 4*; but *sealing* expresses covenant transactions between God and them: And this being externally ministered by men, our Lord says, ver. 3, *till we have sealed the servants of God in their foreheads.* The holy spirit of promise seals the soul, *2 Cor. i. 22*; but on their bodies too, the Lord will notify his authority over, and propriety in them, and their separation for his use, by the common seal of his kingdom; which also witnessed before men their relation to him, and consequent security and preservation: Though, at the same time, as things are sealed for secrecy, so the life of a Christian is much hidden in its origin, nature, actings, supports and glorious issue, *Col. iii. 3*. Circumcision had been a seal of God concealed in their flesh, *Rom. iv. 11*; and under the Heathen persecutions Christians had been much compelled to worship God in secret: But now Jews and Gentiles made a free, open, and public confession of their faith by baptism; which was then commonly called the seal of salvation, *Gal. iii. 27, 28*: And this seems to be, intended by their being sealed, and having the Father's name written in their foreheads, ver. 3, 4, and chap. xiv. 1; which phrases greatly favour the method of baptizing by sprinkling: Yet in no sense whatever can these expressions be taken exactly literally.

But whatever apprehensions we form about that cross in heaven, which Constantine is said to have seen, A. D. 312, as he was going to Rome

Rome to fight Maxentius: And though himself, says Eusebius, was signed with the cross in baptism, as thousands still are; neither this Expression of *sealing*, nor any other in scripture, ever laid any foundation for this airy sign in that ordinance; which therefore is as really will-worship, as if we should imprint any self-invented marks of Christ in our flesh, such as some of the Heathens bore of their masters and gods, to which custom these words seem to allude; see chap. xiii. 16. xiv. 1. xx. 4. and xxii. 4. Scripture silence is as directive and decisive as scripture-words; for what God has not appointed in his worship, no man or body of men have any right to appoint; see *Jer.* xix. 5. *Heb.* vii. 3, 14. If this had been believed in queen Elizabeth's days, when the delaying shades of papal night were yet struggling with the advancing morning; at which time the Popish habits were so shamefully imposed, England had been probably excused, from most of the miseries which it endured under the four following reigns. When the brazen serpent was idolized, Hezekiah broke it in pieces, and called it *Nehushtan*, *Brass-work*, 2 *Kings* xviii. 4. But this sign never was enjoined from heaven; therefore the faith employed about it, stands only in the wisdom of men, and not at all in the power of God. We cannot enough *glory in the cross of Christ*, *Gal.* vi. 14; but the sign of the cross is the vain amusement of multitudes in Christendom: May God remove this stumbling-block of their iniquity out of the way of the Papists; and form professing Christians of every name, to the unadulterated simplicity of gospel obedience.

The number here converted, is the same as will hereafter return to their own land, chap. xiv. 18. And the number must be so far definite in both places, that there must be at least 144,000 in

in all; and here of each tribe 12,000—And in this account observe, that there are children of the bond-woman, as well as children of the free, *Gal. iii. 28.* That Judah is named first, because the Messiah, the fountain of honour, descended from him; that Levi, who had no temporal inheritance with his brethren, had neither more nor less inheritance in God than they; that Ephraim, infamous for idolatry, is here called by the better name of his father Joseph: But idolatrous Dan is not named at all in this account of the tribes; which intimates, that, if he had any share in the grace of this seal, it was much less than the others: Yet this no more proved the tribe extinct, than omitting the name of Levi, *Numb. xiii.* or, of Simeon, *Deut. xxxiii.* proved them so at those times. But if Dan had been a *son of perdition*, we see here, that the tribes would be as compleat without him, as the twelve apostles were after Judas was gone to his own place, *Acts i. 26*: Yet I apprehend that tribe will not appear to have been lost hereafter; see chap. xxi. 12.

The signification of the names of these twelve tribes of Israel, in the order in which they are here placed, which is not the order of their birth, is thought by Mr. Mede to have something instructive in it to us; for when we *confess to God by looking to his Son*, as the words *Judah* and *Reuben* remind us to do; a *troop of happy persons* or things cometh, as *God* and *Asser* signify. But even these happy persons are to *wrestle* with those who *forget their obedience to God*; as the words *Naphthali*, *Manasseh* and *Simeon* import: But who ever cleaves to the Lord Jesus, shall have a great reward; for God himself shall be their dwelling, and add them to the *Son of his right hand* in heaven, as the remaining names of these tribes teach us, *viz. Levi, Issachar, Zebulun, Joseph and Benjamin.*

5. The conversion of the Gentiles, ver. 9. *After this I saw, and behold, a great multitude which no one could number, out of every nation and tribe, and people, and language, standing before the throne and before the Lamb; for satan can detain none of the prey, whom Jesus resolves to rescue; and this is the inscription on every new-creature, I that speak in righteousness, mighty to save, Isa. lxiii. 1.* And though their being sealed is not mentioned; yet their standing before the throne, and before the Lamb implies it, as harvest supposes spring and summer, or as the end of a journey includes the way: Yet it is expressly hinted too, chap. ix. 4, that all, whether Jews or Gentiles, who are preserved from the Mahometan and Papal locusts, have been sealed in their foreheads. And if there were *Jews* in this glorified company, who were of every tribe *φυλων*, as well as of every nation, people, and language, *their* being sealed implied that *all* the company were so; for there can be no invidious distinctions made in God's family, *Eph. iii. 15*: Yet it was the more necessary to speak of God's sealing the Jews particularly, to testify the immutability of his covenant engagements to that people; as their descendents were to share but little of the blessings settled upon their progenitors after this time, for about fifteen hundred years.

6. Their glory in heaven produces a triumphant shout from saints and angels, ver. 9—17. *God is a rock, his work is perfect*: And if Christ perseveres in his love to his people, they will persevere to eternal life. Accordingly our apostle saw this, once sealed, and now glorified, company before the throne, and before the Lamb; from whose blissful vision and enjoyment they shall no more depart. He saw them *cloathed in white robes of perfect purity, beauty and triumph,* with

with palms of victory in their hands; and they cried with a loud voice, saying, Salvation to our God who sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four living creatures; the living creatures being nearest the throne, the elders next, and the angels outermost; and fell before the throne on their faces, and worshipped God; saying, Amen to the preceding praises of this ransomed multitude. And, though they needed no share in their salvation, and could not therefore join in the words of their song, they subjoin another sevenfold ascription of glory to God, as they had done, chap. v. 12, saying, Amen; blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

And as this song of praise touched the beloved disciple's heart on its tenderest strings, one of the elders seeing, as though he had said, a visible joy upon my countenance, answered to that joy; though thou canst know but little at present about the angels, yet as for those who are arrayed in white robes, on which I see thy eyes are fixed, who are they? and whence did they come? and I said unto him, Kupie Lord or Sir, (the word commonly signifies a master or governor; and whoever teaches another, is so far his governor) thou knowest; and canst inform me more particularly of that salvation, which I heard them just now ascribe to him that sitteth on the throne, and to the Lamb. And he said unto me, these are they who came out of great tribulation; and have washed their robes, and made them white, not in their own, but in the blood of the Lamb. Observe, blood would defile in every other view but that of making an atonement, for which it was shed: But Christ's blood does not wash the robes of our own natural righteousness,

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Matt. v. 20. Rom. x. 3, which must be put off, *Rom. vii. 6*; but those garments of salvation which we received from God himself, *Isa. lxi. 10*, and which we have defiled, *Isa. lxiv. 6*: Yet washing these robes, it does not make them of its own colour red, least the righteousness of believers should seem to have any concern in their justification, *Phil. iii. 9*; but it makes them white, which is the emblem of purity, beauty, victory, joy and glory. Therefore being justified by that blood, and sanctified by the spirit which flows in and with it, they are before the throne of God, and serve him day and night in unwearying ministrations in his temple; and he that sitteth on the throne, shall pitch his royal tabernacle over them: And, agreeable to the promise made to them in *Isa. xlix. 10*, they shall hunger no more, either in soul or body (when the latter is raised from its dusty bed,) neither thirst any more; neither shall the natural, or any metaphorical distressing sun light upon them, nor any scorching heat: For the Lamb which is in the midst of the throne, shall feed them, and shall lead them to living fountains of water, till he gives up the mediatorial kingdom to the Father; and as they are passing over into the loving hands of an absolute God, he shall wipe away all tears from their eyes, and stop up for ever the fountain which so long supplied those briny streams.

But though the scene is here laid in heaven, to assure us of the saints admission to glory immediately upon their leaving the body; and in that world only can the expressions here used receive their full accomplishment, yet many of them may be accommodated to a state of grace here, which is glory begun, *2 Cor. iii. 18*.

C H A P. VIII.

The opening of the seventh seal; the sounding of four of the trumpets; and a very solemn alarm given with respect to the three remaining.

1. **A**ND when he had opened the seventh seal, there was silence in heaven about half an hour.

2. And I saw the seven angels who stood before God; and there were given to them seven trumpets.

3. And another angel came, and stood at the altar, having a golden censer; and there was given to him much incense, that he might give it to the prayers of all the saints, upon the golden altar which was before the throne:

4. And there went up the smoke of the perfumes, with the prayers of the saints, from the hand of the angel before God.

5. And the angel took the censer, and filled it with fire of the altar, and threw it upon the earth; and there were voices, and thunders, and lightnings, and an earthquake.

6. And the seven angels, which had the seven trumpets, prepared themselves that they might sound.

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The seventh seal introduces the seven trumpets : But before they sound, we have here an account of six things; viz, 1. A half hour's silence in heaven. 2. The trumpets are given to the seven angels. 3. The saints are very earnest in prayer. 4. Christ presents their prayers with his much incense. 5. Fire taken off from the altar, produces great commotions in states and kingdoms. 6. This gives a signal to the angels to prepare themselves to sound, each in his place and order.

The time of these events seems to have been from about A. D. 364 to 395; in which time,

1. We have an account of a *silence in heaven about half an hour*, ver. 1. As there can be no cessation of worship or pause of blessedness in heaven above, it seems necessary to understand this silence of the affairs of the church below. Commotions of any kind in a society produce noise and *voices*, ver. 5. chap. iv. 5. xvi. 17, 18. xviii. 2. and xix. 6; and when the kingdom of Christ shall be set up more universally in the world, there will be great voices in heaven, chap. xi. 15. and xiv. 2; In opposition to which, we may well understand this silence in heaven, of a season in which little was done for the advancement of Christianity in the world: And such a time we find between the reign of Jovian and Theodosius the Great, from A. D. 364 to 379; in which time the Alemans, Picts, Goths, Saxons, Sarmatians, Quades and Persians, so harrassed the different provinces of the Roman empire, as left God's servants but little time to oppose the Gentile superstitions, in the reigns of Valentinian I, Gratian and Valentinian II: and by a method of computation which will be explained, chap. xx. 1—6, this time might be called *about half an hour*; for the holy Ghost did not design, by this phrase, to mark the pre-

cise time, in which his people had been providentially hindered from spreading the honours of his name: And though this obstruction did not continue a full *half hour*, yet the mentioning *about* that time, was very proper to express how displeasing the hindrance of it was to God, and to his servants. Or this *silence in heaven* might refer to what was done in the temple, which resounded with songs, trumpets, and other instruments of musick, whilst the burnt offering was consuming upon the altar, 2 *Chron.* xxix. 25—28; but afterwards the people prayed in silence *without*, in the courts of the temple, whilst the priest was gone in to offer incense before God, *Psal.* lxxv. 1. *Heb.* *Luke* i. 10; and accordingly we hear of many prayers ascending from all the saints at this time, ver. 3; for however God's servants may be obstructed in his other work, they cannot be taken off from praying to him. But before we come to consider this, the text calls us to observe,

2. That seven trumpets are given to the seven angels, ver. 2. *I saw the seven angels who stood before God; and there were given to them seven trumpets.* See the notes on chap. v. 6. Observe, so important is the number *seven* to us, with respect to the Lord's day, which is a seventh part of our time, that the Lord not only makes the age of the world seven thousand years, and manages the affairs of the last three thousand of it, in this book, by sevens; viz, seven seals, seven trumpets and seven vials; but he has also represented his own court in heaven, as having seven angels especially standing before him, distinguished amidst *the thousand thousands* who minister to him, and *the ten thousand times ten thousand* who stand before him, *Dan.* vii. 10. (so the Persian chief had *seven princes* which saw the king's face, and sat the first in the kingdom

kingdom as his counsellors, *Esth.* i. 10—14. *Ezra* vii. 14; who were called, says Xenophon, the eyes and ears by which the king saw and heard.) And though Jehovah needs none of the services of his creatures, yet, to these grand ministers of our God, the seven trumpets are given; which reach to the end of the world, and disclose the grand events which await nations and the church of God: But these trumpets being all given to them at the same time, proves that they are angels properly so called, not living men. Yet it does not appear, that John saw or observed these angels, till the instruments of their service were delivered to them; for holy beings must be, and desire only to be, noticed in the display of their abilities, and the improvement of their talents for God's glory. But though we hear of *voices, thunders, lightnings, and an earthquake* under this period, ver. 5; yet the incursions of the nations upon the empire, spoken of above, which were represented by them, were not crowned with such success as afterwards; because the first of these angels had not yet sounded: They began before God's time, and therefore could not effect their designs.

3. The saints are very earnest in prayer at this period, ver. 3, 4 when the Spirit, Christ's glorifier, has made known that substantial word in the heart, an everlasting intercourse is opened between God and that soul; and the persons who enjoyed this intercourse, were now very numerous in the different parts of the empire, especially in the reign of Theodosius: And the invasions of their enemies, but drove good men the more to their knees, and their God; for storms are God's messengers sent to hasten his doves to their windows; and *I—prayer* is the language of every new-born soul, when his enemies are strong

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and lively, Psal. xxxviii. 19—22 and cix. 4. Heb. and he that will do no other good in the world, may serve as a scourge to drive good men to God and heaven.

4. Christ, being omniscient and omnipresent, hears and presents the prayers of each of them, with his own much incense before the Father, ver. 3, 4. *Another angel came and stood at the altar, &c.* This could not be a created angel, for they were never called to be priests unto or before God, *Heb. v. 4. Gr.* and therefore have nothing to do at the *golden altar before the throne,* ver. 3. But our Lord is called an angel in many places besides this, *Gen. xlviii. 15, 16. Hos. xii. 4. Mal. iii. 1. Rev. x. 1. xviii. 1. and xx. 1.* And as many prayers were now ascending in their national troubles, it seemed needful that the beloved disciple should be able to inform the churches of the certain success of them, through their Redeemer's intercession; agreeable to the hopes which other parts of scripture had given them, *Rom. viii. 34. Heb. vii. 25. 1 John ii. 1.*

But that the favourites of heaven may not suppose that their prayers are accepted on their own account, they are here taught, that in order for their acceptance, 1. *There must be under them, the fire of that justice and jealousy of God against sin, and love to men, which preyed upon the great sacrifice Christ, otherwise they cannot ascend to God; so the Jewish priest took fire from off the brazen altar with his censer, to offer incense on the golden altar which was before the mercy-seat, Lev. ix. 24. x. i. and xvi. 12, 13.* The Spirit both assists believers to wash their sacrifices by previous preparation, *Lev. i. 9, 13* and also to feel something of this fire in their approaches to God, to quicken and purify their prayers: Yet our great high priest too must take
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VIII. 4, 5.] *The seventh Seal*, A. D. 364, to 395. 53

of this fire himself, (or be impressed with a present sense of that justice which preyed upon him for our sins,) in order to enable our prayers to ascend as a delightful perfume, in his gracious intercessions. 2. They must be presented on the golden altar of Christ's divine nature before the throne. 3. Our Lord must mingle his own fervent desires with ours; and as he offered himself a sacrifice of a sweet smelling savor to God, *Eph. v. 2*, so, to overcome the offensiveness of our corruptions, which mingles itself with our prayers, he will perfume them with the much incense of his most pure and perfect desires or intercessions. And this incense is said to be given him, as the incense-keeper gave out what was to be offered, every morning and evening, on the golden altar, *Exod. xxx. 7. Numb. iv. 16. 1 Chron. ix. 29, 30. 2 Chron. xiii. 11*. Accordingly, to testify the Father's concurrence and delight in this part of our Lord's priestly office, to which he had called him, *Isa. liii. 12*; he is represented as giving him every desire which rises in his heart, that he may offer it with the virtue of his atonement for his redeemed people: Therefore says he, *I know that thou bearest me always*, *John xi. 42*; for *he whom God sent, speaketh the words of God*, on earth and in heaven. The Lord has respect to these three things in the prayers of his people; therefore they may be satisfied, that he will be with and preserve them, amidst the confusions which the seven trumpets announce to the world.

3. In the censer in which our Lord had offered the prayers of his people, he took fire from off the brasen altar, which had preyed upon himself (and which still continues burning as hot as ever against impenitent sinners, and against the corruptions of good men, *Heb. xii. 29*;) and threw

it into the earth; yet wisely directing it to every designed spot, ver. 5, see *Ezek. x. 2*; to consume the wicked, *Psal. lxxxiii. 14, 15. Isa. lxvi. 15. Ezek. xxii. 20—22. Nab. i. 6*; and at the same time to purify the righteous and prepare these offerings of God to be set before him, *Isa. vi. 6, 7*. And as soon as it was kindled; a general cry was heard from numerous terrified *voices*, when the nations broke in upon the empire from A. D. 364 to 395; and as general a horror was spread, as when *thunder, lightning, and earthquakes* convulse the frame of nature, and predict its dissolution: For to Heathen Rome, that slaughter-house of the Redeemer's sheep, it was now cried, as once to Jerusalem, *Thou shalt be visited of the Lord of hosts, with thunder, and with earthquake, and great noise; with storm, and tempest, and the flame of devouring fire, Isa. xxix. 6*. These dreadful guards attended when the Lord gave forth his fiery law at Sinai, *Exod. xix. 16—18*; and the same awful artillery will be discharged when the seventh trumpet sounds, chap. xi. 19; and especially when great Babylon, worse than the ancient, comes to be visited of God, chap. xvi. 18.

6. Upon this signal given, the angels prepare to sound their trumpets, each in his own place and order, ver. 6: And though one of them has not yet sounded, after so many hundred years, the apostle saw them all preparing; to assure us that, when the time is come, there will be no delays; and that angels are waiting, as well as we, for the accomplishment of the things here predicted.

Observe, *seals* may be broken and *vials* poured out without noise, whatever commotions may be consequent upon them, chap. vi. 4, 12, &c. vii. 1. viii. 1. and xvi. 12—21; but a *trumpet* intimates
a loud

a loud noise, addressed to our senses, to awake and rouse us, especially when this trumpet is in the hand of an angel; for *the sound of the trumpet is the alarm of war*, Jer. iv. 19; and such is every one of these seven trumpets. And it seems reasonable to suppose, that an intelligent ear should be able to distinguish, both when each sound begins and when it ceases; and consequently to discover how long the ministry of each of these seven angels, and of those celestial attendants who are ranged under his order, continues; which no doubt continues during the whole time allotted to his trumpet; see chap. xvi. 4—7.

We may further observe, that, as the voice of the arch-angel and the trump of God, will hereafter summons the hosts of heaven, and dissolve all nature's frame; so the first four trumpets of these angels, are generally thought to have shaken down the Roman empire: which never was more than about the third part of the known world, though they vainly boasted of universal empire: For America was not discovered by Christopher Columbus, till eleven hundred years after this time; viz, A. D. 1492: But Rome possessed about as much in Asia and Africa, as it wanted of the whole sovereignty of Europe. And though Rome could now boast its Christian emperors; yet this can no more prevent the avenging of the blood of God's servants, upon them, than Josiah's reformation prevented God's avenging upon the kingdom of Judah, the innocent blood with which Manasseh had stained that long-favoured country.

7. And the first angel sounded, and there was hail and fire mingled with blood, and it was cast down upon the earth; and the

third part of the trees were burnt up, and the green grass was burnt up.

It was an entertainment to the great Mr. Mede, to observe from *Achmetes*, and the documents and monuments of the *Indians*, *Persians* and *Egyptians*, that some of the same bold figures, which adorn the pages of inspiration, were in use amongst them; and applied to the same things as they are in scripture, but the scriptures are wonderfully sufficient to explain themselves, as these trumpets shew; with respect to the first of which Sir Isaac Newton observes 'That storms of thunder, lightning, hail and overflowing rain, are, in the prophetic language, put for a tempest of war descending from the heavens and clouds politic.' And as blood is here mingled with the hail and fire, this naturally leads our thoughts to the desolations of war; so that the words must have a metaphorical, whatever literal, accomplishment they have; see *Exod.* ix. 23.

Mr. Mede begins this trumpet at the death of Theodosius the Great, A. D. 395; at which time, 'The Huns, Goths, and other barbarians,' (excited by the perfidy of Rufinus, prime minister to Arcadius the Eastern emperor) 'like hail for multitude, and breathing fire and slaughter, broke in upon the best provinces of the empire, both in the East and West, with greater success than they had ever done before.' The same year the famous Alaric, with his Goths 'began his incursions: First he ravaged Greece, then wasted Italy; besieged Rome, and was bought off at an exorbitant price: Besieged it again in the year 410; took, and plundered the city, and set fire to it in several places.'

So the Lord sent a mighty and strong one, the king of Assyria; who, as a tempest of hail, and destroying

destroying storm, as a flood of mighty waters overflowing, cast down the house of Israel to the earth with his hand, Isa. xxviii. 2: And this Gothic storm spared neither high nor low, young nor old; but came resistless as *hail mingled with fire*, upon the trees of the field, and upon the green grass, to which respectively men of high and low degree are compared in scripture; see *Eccles.* xi. 3. *Isa.* ii. 12, 13. and xl. 6. *Ezek.* xvii. 24. and xxxi. 8, 9. *Dan.* iv. 10, 15, 26. *Zech.* xi. 2. *Matt.* iii. 10.

And besides the sword of the barbarians, which destroyed the greatest multitude of men, Philostorgius who lived in, and wrote of these times, saith; "That among other calamities, dry
" heats with flashes of flame, and whirlwinds of
" fire, occasioned various and intolerable ter-
" rors: Yea, and hail fell down in several places,
" weighing as much as eight pounds." See
bishop *Newton*, and *Universal History*.

Thus these words were both literally and metaphorically accomplished, from about A. D. 395 to 412; which we therefore reckon the proper time of this trumpet.

8. And the second angel sounded, and as it were a great mountain, burning with fire, was cast into the sea; and the third part of the sea became blood.

9. And *there* died the third part of the creatures in the sea, which had life; and a third part of the ships were destroyed.

The blood under this trumpet, intimates that the desolations of war are intended here, as well as under the former; the instrument of which is represented by a grand metaphor, *as if a great mountain, burning with fire, was cast into the sea;*

as if, for no such mountain really fell into the sea; and if it had, it could not have turned it to blood, much less could the fall of any one mountain, so generally affect the third part of the sea, and the living creatures in it. Besides, to produce blood, the sea into which it falls must be *peoples, multitudes, nations and tongues*, chap. xvii. 15. And if such a mountain as Attila and his Huns, fall upon the Eastern and Western empire, he will crush them to death; and at the same time *burn them with fire*. This man called himself *the scourge of God, and the terror of men*; and so he was literally, especially to the Western emperor Valentinian the third, with his 700,000 attending barbarians. See the Roman histories from A. D. 440 to 454, within which time this royal murderer and others not only crushed the third part of men, as if a mountain had been thrown down out of the clouds upon the fishes of the sea; but also destroyed the third part of the ships trading, or taking their pleasure thereon.

Observe proud men esteem themselves as mountains, *Isa. ii. 12—14. and xl. 4. Zech. iv. 7. Rev. vi. 14*; and haughty oppressors are burning mountains: Such a *destroying mountain* was Babylon, till the Lord *rolled it down from the rocks*, *Jer. li. 25*; see also *Psal. xxx. 7. and lxv. 6. Dan. ii. 35, 44, 45*. But Sion need not fear, whatever mountains are carried into the midst of whatever seas; for *God is in the midst of her, she shall not be moved*: And whatever fires kindle upon the first Adam's world, under the preceding and following trumpets, previous to the general conflagration, *God shall help her right early. Psal. xlv. 2, 5. Rev. xvi. 18, 19.*

10. And the third angel sounded, and there fell from heaven a great star, burning like a torch; and it fell upon the third part of the rivers, and upon the fountains of waters.

11. And the name of the star is called wormwood; and a third part of the waters became wormwood: and many men died of the waters, because they were made bitter.

A *star* in prophetic language, is a ruler in the church or state, a *prince* or a *prophet*. It is applied to Christ, that *morning star of Jacob*, Numb. xxiv. 17. Rev. xxii. 16, and to the sons of Jacob, who were the heads of the tribes of Israel, Gen. xxxvii. 9, 10. When the word *stars* is joined with the *sun* and *moon*, it signifies inferior officers in the state, Isa. xiii. 10. Ezek. xxxii. 7, 8. But a *star* is a very common, and most significant hieroglyphic of a prophet or minister in the church, Dan. viii. 10. Jude 13. Rev. i. 20. ix. 1. and xii. 1, 4. And, whether this was a religious or political star, it fell sudden and unexpected from the lower heaven, down to the earth, *burning like a torch*; and though it could neither burn up the *rivers* nor *fountains*, nor even make them change colour, chap. xvi. 4; yet it impregnated them with such a bitterness, as ended in death to wretched multitudes.

Such a star was Genseric; who, having founded a kingdom in Africa, A. D. 427, 'embarked with 300,000 Vandals and Moors, and arrived upon the Roman coast in June 455; the emperor and people not thinking of any such enemy: he landed his men and marched directly to Rome; whereupon, the inhabitants flying into the woods and mountains, the city fell an easy

easy prey into his hands: He abandoned it to the cruelty and avarice of his soldiers, who plundered it for fourteen days together. He then set sail again for Africa, carrying away with him immense wealth, and an innumerable multitude of captives; and left the state so weakened, that in a little time it was utterly subverted.' Bishop Newton.

Understanding this star politically, we may begin the time of this trumpet from the above year; viz. 455, and consider its effects as continued till the time of the sounding of the following trumpet; which period was a time of as great bitterness to the Roman empire, as if the rivers and fountains, which supply cities and countries, were impregnated with wormwood. And perhaps Rome, which had been considered as a *sea*, or collection of people under the former trumpet, now greatly diminished, might be as fitly represented by *rivers* and *fountains*, which were running fast towards another *sea* or collection of people, that is, to a different government. Drying up rivers and fountains would produce a scarcity of the necessities of life, *Hos.* xiii. 15. *Isa.* xix. 5, 6; and, though this trumpet does not dry them up, they are *imbittered*; so that many died by drinking of them.

Some years before this, the Romans had given up the defence of Britain; which called in the Saxons to its aid about the year 450: And in A. D. 456, says Mr. Mede, the Roman empire was crumbled into ten kingdoms, which are afterwards called the *ten horns* of the *beast*; see chap. xii. 1. and xvii. 7, 12, 16.

But understanding this *great star* of a religious governor, we may observe, that, as Genferic was a persecuting Arian, so Pelagianism rose up in this century, about the year 410; and, joining

VIII. 10, 11.] *The third Trumpet, A.D. 317, to 606. 61*

ing its forces with the Arianism of the former century, dreadfully poisoned the *rivers* and *fountains* of the church; so that many died, both temporally and spiritually; of one part or other of this double root of bitterness, which bore *gall and wormwood*; see *Deut. xxix. 18. Jer. xxiii. 15. Amos vi. 12*: Or confining ourselves yet more closely to that sense of the word *star* which the holy Ghost has given us in this book, *Rev. i. 20*; by this *great star* may be meant *the Bishop of Rome*; whose proud affectation of superiority over all other bishops, produced such awful political and religious contentions, in the East and West, from A. D. 312 to 606; or from the time that the empire became Christian, till he had gained his airy point. After this *star* had compleated its fall from heaven, our author at A. D. 606, saw *the key of the well of the abyss given to him*, as we shall see, chap. ix. 1; but here he saw his fall, and marked its bitter effects upon the *rivers and fountains of water*; which poisoned many, though not all the *men* who drank of them.

But as his fall has been so fatal to the world, for our own warning for the future, suffer me to point out the circumstances which facilitated his descent.

And here not to say that the *mystery of iniquity* had been working in the church, ever since the apostle Paul's time; or that unguarded hyperbolical expressions, which some of the primitive fathers of the three first centuries had used, about the *Virgin Mary*, ministers and saints (if their writings have not been interpolated or altered) ministered an occasion of promoting the papal cause; 1: When the bishop of Rome became preacher to the head of the Roman empire, through the corruption of nature, this both excited an improper elatement in his own breast, and gave him an undue consequence among his brethren.

brethren. 2. When Constantine had secularized the ecclesiastical government, in the manner explained at chap. vi. 12, &c. this gave a fair opportunity for the further exertion of his lordly pride; especially as from the beginning, 'the power of the bishop of *Rome* far exceeded, within his jurisdiction, that of other metropolitans.' Mr. *Bower*, vol. 1. page 105. And, 3. When the bishop, or patriarch of Constantinople, after the seat of the empire was removed thither, became his rival; this only put an edge upon his thirst after unlimited power, and excited dreadful contests, before he could attain the arrogant title of *Universal Bishop*.

But the most essential thing in popery is its leading doctrines, which may be all reduced to these two; viz, *degrading Christ*, and *setting up the creature*: The first of these was effected by Arius, A. D. 317; and when they had taken off the crown from Christ's head, it was easy to see for whom they designed it; though Pelagius did not set it upon the head of free-will, till almost a hundred years after that time. These two abominations, nourished by a worldly spirit, produced popery A. D. 606: And as the spirit of the world has still dominion in the church, and its rivers and fountains are not yet healed of their Arian and Pelagian bitterness; therefore, as every seed will have its own body, there is reason to apprehend that the modern contempt cast on the person and offices of Christ, and that Arminianism which has deluged Christendom ever since A. D. 1602, will again produce popery, and give it another infernal triumph in our world; see chap. xiii. 11—18. And how far it is already begun, in the silence of the friends of the gospel, and in the impudence of its enemies, I leave

leave to their consideration who have the moral use of their intellectual sight.

Understanding this trumpet, in this last sense, I reckon the time of it from A. D. 317 to 606; all that time the pope lay upon earth, struggling with the church and state for pre-eminence; and when he had gained it, Pelagian and other errors were absorbed in popery, that grand collection of almost every error with which the devil was ever permitted to torment the Christian world.

12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened: And the day did not appear for the third part of it; and the night likewise.

This trumpet predicts the darkening of the great lights of the empire; as we have seen the same metaphors explained under the sixth seal, chap. vi. 12, 13; but, though the images are in both places nearly the same, there is an observable difference, between the description which the holy Ghost there gives of that *religious reformation* in Constantine's time, and the *political dissolution* of the empire which these words announce. In the former case, the sun became *black as sackcloth of hair*, but soon put off its mourning to congratulate the victories of Constantine; the moon became *as blood*, but at the next lunation she shewed a fairer face; yet the inferior officers in general were removed at that time, to make way for better men; which is thus expressed in prophetic language, *the stars of heaven fell unto the earth, even as a fig-tree cast-*

eth her untimely, and therefore unfavoury, *figs when she is shaken of a mighty wind*: But in this dissolution of the empire the sun, moon and stars are *smitten, darkened and shine not*; for they could not shine as lights of the empire; when there was no empire to be illuminated. There is also this further difference, that *religious reformation*, under the sixth seal, extended further than the Roman empire; this *revolution* concerned that empire only, for it darkened but *the third part* of the heavenly luminaries. In the former case too; an extreme horror, down from the throne to the cottage, for the great sin of having persecuted God's servants; made way for the removal of the Pagan religion and government, ver. 15, 16; but we read of no such horror *here*; nor was there such a cause for it in the present, as in that case: This was a sorrow not unusual in the world; though spreading wider than in former instances; a sorrow at the funeral of an empire, at which were interred the hopes and joys of weeping multitudes: For Rome, having struggled with its fate, through eight turbulent reigns; was at length ruined in the year 476, under Momyllus or Augustulus, as he was called in derision, by Odoacer king of the Heruli; who being slain A. D. 493, Theodoric founded the kingdom of the Ostrogoths in Italy; which continued about sixty years. Yet the *moon and stars* still subsisted; for the senate, consuls and patricians were not wholly extinguished till A. D. 566, when Italy was conquered by the eastern emperor Justin II; who governed it by the exarchs of Ravenna, under whom Rome was made only a dukedom: and this was the seventh form of government there, after kings, consuls, dictators, decemvirs, military tribunes with consular authority, and emperors; see chap. xvii. 10. - Therefore we may

VIII. 13.] *The fourth Trumpet, A.D. 456, to 566. 65*

reckon the time of this trumpet from A. D. 456 to 566.

Rome, often warned; would not obey that solemn mandate, *Jer. xiii. 16. Give glory to the Lord your God before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it gross darkness; therefore Egypt's doom became theirs, Ezek. xxxii. 7, 8. When I shall put thee out, I will cover the heavens, and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee; and set darkness upon thy land, saith the Lord God. See also Isa. xiii. 10, 11.*

13. And I beheld, and heard one angel flying in the midst of heaven, saying with a loud voice, Woe, woe, woe to those that dwell upon the earth; because of the remaining voices of the trumpet of the three angels, who are yet to sound.

This angel, flying *alone*, brings the most interesting and alarming tidings, 2 *Sam. xviii. 25.* And each trumpet here spoken of, has a distinct woe of its own; which concerns those who dwell upon the earth in general, from the rising of the sun to the going down thereof. For if the holy Ghost had only designed to denounce a woe against the world in general, from some or other of these trumpets, the words must have run thus, *Woe to the inhabitants of the earth, because of the voices of the trumpets;* but the trumpet being in the singular number, extends the woe of each to the east and west. True, the singular number is often put for the plural, where no possible mistake can be made by it, as in *Psal. xii. 2.*

xxii. 26. xxxi. 24. xxxiii. 19, 20, 21. xlv. 18, 21, and xlv. 5. and many other places; but though the woe-trumpets are certainly three, if the word *trumpet* had been in the plural number, it would have produced this mistake, that each trumpet had not a woe for every part of the professing world. And for the same reason as the *trumpet* is singular, the *voices* are plural, to intimate that each trumpet sounds an alarm both against the east and west. Accordingly under the fifth trumpet, the locusts are a woe to the east and west, chap. ix. 7—10: Under the sixth the Turks are a woe to the east, chap. ix. 13—19; and (to say nothing of the spiritual judgment mentioned in the two last verses of that chapter) the earthquake at Rome is a woe to the west, chap. xi. 13: And under the seventh, the two beasts are a woe to both, chap. xiii. 1, 11.

Perhaps the *trumpet* may also be made singular, to inform us that but *one* subject is pursued through all the woe-trumpets, though that subject is twofold: Accordingly we find that the first of them describes the rise of popery and mahometanism; the second amplifies the account of both, and puts an end to the latter; and the third shews us, that after mahometanism is swallowed up in popery, the two popish beasts shall be destroyed: After which we have an account of what saints and sinners have to expect from God, from that time to all eternity. If we hope to *decipher* the characters of this book, we must carefully attend to every word.

According to the order of this prophecy this warning falls between A. D. 566 and 606: And indeed the sixth century concluded, as the seventh began, with very clear moral prognostications of those two infernal evils, which at A. D. 606 poisoned the east and west; the approach

proach of both of which is here announced to the church, by this celestial messenger.

Kind Spirit! it was God himself who sent thee to give men this needful warning. Thy voice too was loud enough to have roused the east and west; and thy flight low enough, even in the midst of the heavens, where the birds fly, chap. xiv. 6. and xix. 17. And oh! that the world had attended thy faithful admonitions from God! or would even now, in its old age, hearken and receive thy long-neglected instructions, which are still addressed to sinners of Adam's family.

C H A P. IX.

1. **A**ND the fifth angel sounded, and I saw a star fallen from heaven to the earth: And there was given to him the key of the well of the abyss.

2. And he opened the well of the abyss; and a smoke ascended from the well, as the smoke of a great furnace: And the sun and the air were darkened by the smoke of the well.

3. And out of the smoke, there came locusts upon the earth; and power was given to them as the scorpions of the earth have power.

4. And it was commanded them, that they should not injure the grass of the earth, nor any green thing, nor any tree; but the men only who have not the seal of God in their foreheads.

5. And it was given them, not that they should kill them, but that they should be tormented five months: And their torment *was* like the torment of a scorpion, when it strikes a man.

6. And in those days shall men seek death, and shall not find it; and they shall desire to die, and death shall flee from them.

7. And the resemblance of the locusts, *was* like horses prepared for war; and on their heads as it were crowns, like gold; and their faces as the faces of men.

8. And they had hair like the tresses of women; and their teeth were as those of lions.

9. And they had breast-plates like breast-plates of iron: And the sound of their wings was like the noise of chariots, *with* many horses running to battle.

10. And they had tails like scorpions, and stings were in their tails: And their power was to hurt men five months.

11. And they had a king over them, the angel of the bottomless pit; whose name in Hebrew is Abaddon, and in the Greek tongue he has the name of Apollyon.

12. One woe is past; behold two woes more are coming after.

A falling star is a globule of fire composed of oily, sulphurous and nitrous exhalations from the earth; which, upon the clash of two clouds, breaks, shoots out in a fiery stream, and immediately disappears: And many esteem this a pro-
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per hieroglyphic to represent the Pope and Mohammed, or Mahomet; in both of whom the characters of a *prince* and *prophet* are united, as we have seen the word *star* explained, chap. viii. 10, 11. But though a *star* may describe a false, as well as a true, minister, chap. viii. 10, 11; yet the further account given of this *star*, as *fallen from that heaven the church to the earth*, by no means agrees to Mahomet, who never was *in heaven*, either before or after the year 606; and therefore could not fall from thence; nor had he even the honour of his famed predecessor Balaam in the east, who uttered true prophecies from God. But this character exactly agrees to that minister who had long been in the church, before the bloody emperor Phocas declared him universal bishop, A. D. 606; and who had desired to set *his throne above the stars of God*: But finding that he could not be the only ostensible figure in the skies, his earthly nature (which was not at all changed by his heavenly situation) operating strongly upon him, brought him down with the rapidity of a fiery meteor, blazing all the way, in haste to gain the parent earth.

A star, says bishop Warburton, in the Egyptian hieroglyphics, also denoted God, *Amos* v. 26. *Ye have born the tabernacle of your Moloch, and Chiun your images, the star of your God which ye made to yourselves*; and how applicable this is to him who *sitteth in the temple of God, shewing himself that he is God*, is plain to every intelligent protestant, *2 Thess.* ii. 4.

If this man had resembled a watery exhalation from the earth, he might have returned to it as a generous refreshing shower; but as the holy Ghost has represented him by a body of an oily, sulphurous and nitrous nature, it was not likely he

should descend to it as good angels do, chap. x. 1, xviii. 1. and xx. 1; but in a fiery stream, predictive of the burning which he will kindle here. So fell the pope, from that *heaven* to which he was not adapted: He fell almost from the first hour that the empire became Christian; and especially from the time when he so far cast off subjection to Christ, as to become a metropolitan. Then it was that our author saw him fall, chap. viii. 10, 11; though this promotion was but the beginning of his perdition, yet his fall was not generally taken notice of till A. D. 606, when he shamefully accepted the title of universal bishop, which he had so scandalously solicited: From that time it became visible that he *had been fallen* before; and that the church of Rome was no more a church of Christ, but a part of the common earth to which this star was fallen. But our author has awful things to see after he was fallen; for to blaze for a moment and then die (which is all the glory of a falling star) could give us no adequate idea of the designs and works of this earth-born vapor; therefore, observing him when he was fallen *πρωτα*, he saw *the key of the well of the abyss given to him*.

It was not consistent with the scheme of divine grace in Christ Jesus, to give him the key of the abyss itself; but, in righteous indignation against the hypocrisy of the east and west, the Lord gave him *the key of its well*. Observe, (1.) God alone can open heaven; but men could in some measure have opened hell, if he had permitted them; and he has given the key of its *well* to this man of sin. Well therefore might 'the whole system of nature put on mourning at his birth, to sympathize with the church's affliction.' And so historians tell us, that about this time, 'the air grew pestilent; the earth became barren;

‘ barren; the sea overflowed its banks; and a mighty mortality of men, beasts and fishes ensued.’ *Hist. of Popery*, vol. 1. p. 59. (2.) Schemes to do mischief, like a well, furnish hell with all the entertainment which it has: With these satan attempts to mitigate the torment of his burning rage against God; yet every draught he takes increases his scorching thirst after more wickedness, whilst the moments of even this cruel pleasure shorten apace.

(3.) As all believers are daily employed in drawing *water out of the wells of salvation*, which God has opened on mount Sion, *Isa. xii. 3*; so eminent sinners take the same methods to quench their infernal thirst as satan does; and for this purpose the pope *opened the well of the abyss*: Therefore, (4.) Popery and its appendages, proceed from infernal depths. And, (5.) That enmity to God, which supplies hell with its successive schemes of pride, deceit and cruelty, supplies also the Papists with theirs: This is the well to which this shepherd leads his flock of goats, to quench their thirst; and no other key but this was ever given him. Yet, (6.) As wells are deep, and their bottoms generally unseen, we can form no complete idea of the wickedness or misery of hell, by any infernal religions; or other things, which proceed from thence. But; (7.) If men may be so wicked on earth, as to open the well of the abyss, to torment and damn their fellow-creatures; what will the inhabitants of hell do against one another to all eternity, who are for ever lost to every virtue and hope!—Observe also the difference between Christ and Anti-christ; the latter has only the *key of the well of the abyss*, and that given him; the former has the *key of the abyss*, itself, which is his own property as God, chap. xx. 1: And Anti-christ brought up *Abaddon* and

Apollyon from hell; but Christ *shuts* him up there, and *sets a seal* upon him, ver. 2, 3.

But to proceed—Anti-christ, being fallen from all that common grace of God, which preserves even the wicked within some bounds of moderation and decency; and not knowing the horrors of that *bottomless pit*, to which the devils besought our Lord not to command them to return, *Luke* viii. 31, having received *the key of this well*, he resolves (upon an infernal journey)

Flectere si nequeam superos, acheronta movebo :

and, following the propensions of his own heart, which still led him downward, *he opened the well of the abyss*, and took an oath of allegiance to *satan*: The common wickedness of earth would not suffice him, therefore he digs down to open the infernal store-house, to fetch from thence the thickest shades to *vail the day*; for he *loved darkness rather than light, because his deeds were evil*.

We cannot doubt the propriety of applying this to that grand enemy of the church of God, who is so much spoken of, and so fully described from this place to the end of the sixth chapter; not only because every character here given exactly suits the Pope, but because it is expressly said of the same person, when he became a *beast*, *A. D.* 756, that he *ascendeth out of the bottomless pit*, chap. xi. 7. and xvii. 8, The holy Ghost says of Christ, *Eph.* iv. 10. *He that descended, is the same also that ascended up far above all heavens*: Reverse the words, and they are true of Anti-christ, *He that ascended is the same also that descended*; for he could not *ascend*, if he had not first *descended*: Yet as no key but that of the *well of the abyss* had been given him, we are naturally led to understand, that he both descended to, and ascended from the *bottomless pit*, through the well of it,

which communicates with the abyfs; for we have no account of his opening the abyfs itself immediately, though he opened its well, A. D. 606; which will not be shut till A. D. 2016, chap. xx. 1, 2. It was the beast then, and not Christ! who *descended into hell*: But as we cannot understand this of a local hell, to which he could not descend clothed with an animal body, I am ready to ask, how did he descend to open this well of the abyfs? certainly he could go down no other way than through his own vicious heart; nor could he descend further than his own inclinations, instigated by satan, should lead him; and they led him downwards till he came to the bottomless pit: And as all human hearts are naturally alike, *Matt. xv. 19*, it is only the restraint of providence which keeps every man from opening the well of the abyfs as the pope did; for if God should leave every man to himself, he would prove, as he did, that the bottom of hell is the bottom of his heart.

Satan gladly assisting the designs of this *man of sin*, he found it easy to turn the key of this well of the abyfs; and immediately a *smoke*, like that of a great furnace, ascended from the well; and the sun and air in general were darkened by the smoke of the well, especially in those parts which were nearest to Rome, where this well was opened, ver. 2. And, every part of this smoke being prolific, out of it there came locusts upon the earth, ver. 3, which filled every place which this smoke had darkened. These locusts were the Saracens and Mahometans in the east; who, like other people (though unlike the natural locusts, *Prov. xxx. 27.*) had a king over them, the angel of the bottomless pit; who came forth in this smoke unobserved, to spread death all around him: But in the western part, nearer the mouth

of this well, this smoke produced the monks and friars and other religious orders amongst the Papists, who had the same *king over them* as the eastern locusts; who, under the Hebrew name of *Abaddon*, employed some of these armies against the Jews; and others against the Gentiles, under the name of *Apollyon*, ver. 11.

If it should be asked, how could the pope's opening the well of the abyss affect the east, as well as the west? I answer; (1.) the pope was at that time considered as the *eye of the world*; and when *the light* which was in the world *was become darkness*, the whole *body* must be full of darkness, Luke xi. 34, 35: Nor could that *false prophet* Mahomet have established his arrogant pretensions, if an extreme darkness had not sat upon the face of the churches of God in general, at A. D. 606. (2.) This smoke ascending out of the bottomless pit, would naturally move which way ever the wind drove it; and, as it continued to rise all the time of this trumpet, the changing winds would in such a length of time, necessarily drive it to every quarter of the heavens—Besides, though the pope alone opened the well of the abyss, yet, (1.) It has been already proved that every trumpet has at least two *voices*, or a woe to those who dwell on the earth in general, chap. viii. 13; therefore this trumpet has a woe for the places where the Saracens did, and where they did not come. (2.) As we shall find the two witnesses prophesying both against Popery and Mahometanism, during the whole time of this trumpet, as well as long after; see chap. xi. 1—13, no doubt this angel from the beginning announced both these evils, against which they are subpoenaed to witness. (3.) *The sun and the air* in general were said to be darkened, by this smoke of the well; agreeable to which, both the Papists and Mahometans

Mahometans are represented as in a state of comparative darkness, chap. xi. 2, 3: And Rome especially is known to have been as full of chosen darkness in the seventh century, as it will be of judicial darkness when the fifth vial is poured out, under the seventh trumpet, chap. xvi. 10. In consequence of this darkness it was, that even professing Christians took up with *masses* and *altars*; with *images* and *pictures*; with *cups*, *crosses* and *candlesticks*; with *relics*, *garments*, *holy water*, *numbered prayers*, *pilgrimages*, &c. &c. instead of Christ: For the smoke, not of a common fire, but of a *great furnace* arose in thick and awful pillars around them, and *darkened the sun and air* in general: Accordingly the Papists use candles in their worship at noon-day, chap. xviii. 23, as if to light Protestants to see their darkness. And though these pillars of smoke might be something lessened, in the time they would take in moving from Rome to Arabia, yet the darkness was also great there; which seems to have been notified to the eastern nations, in a language which they were likely to understand; viz, by the literal darkening of the sun and air, which was probably effected by the ministry of the angel who sounded this trumpet. So bishop *Newton* quotes an Arabian historian, who says that half the body of the sun was eclipsed, so that little of its light appeared from October, A. D. 626, to June 627; at which time Mahomet was exercising his followers in depredations at home, for greater conquests abroad.

The prophet Daniel seems to have predicted both these evils together, chap. xi. and xii. and xi. 4, the angel foretells the destruction of Alexander's empire, and ver. 5—29 describe the contest which was between two of the four horns, or kingdoms into which Alexander's dominions were

were broken; viz, Egypt and Syria, called the *kings of the south and of the north*, whose alternate successes affected the land of Israel, which lay between them. And having spoken of the Roman empire, ver. 30—35; the angel led him to a view of both these abominations, ver. 36—43. Popery is described, ver. 36—39. *The king shall do according to his will*, more than any other king ever did; and he shall exalt and magnify himself above every god; and shall speak marvellous things against the God of gods, and shall prosper, till the indignation designed against the world is accomplished. It is added, ver. 37, that he shall apostatize from the God of his Fathers; and not regard the desire of wives, or conjugal affection, ver. 38, 39. He shall also honour Mahuzzim; viz, the Virgin Mary, saints and angels, whom he considers as the *bulwarks, fortresses, protectors*, and guardians of mankind: He shall acknowledge and increase them with glory: And he shall cause them to rule over many; and shall divide the land among them for gain: ‘St. George shall have England; ‘St. Andrew, Scotland; St. Denis, France; St. James, Spain; St. Mark Venice;’ &c. see Mr. Mede, and bishop Newton. What follows, ver. 40—43, is probably an account of the *Saracens*, who sorely wounded the Greek empire, and of the *Turks* who totally ruined and destroyed it; as we shall see at chap. ix. 13—19: And we shall find the two last verses of that chapter, ver 44, 45, and some things in chap. xii, accomplished under the seventh trumpet; see *Rev. xvi. 12—16*. But to return,

1. The Mahometans are indisputably intended by the *locusts* which this smoke produced in the east, ver. 3—11. Mahomet was born at Mecca A. D. 571, and when he began to vent his imposture, there was but one man in that city who could

could read or write; which made it the more easy for him to feign an intimacy with heaven, in order to make himself great upon earth. He retired to his cave near Mecca, A. D. 606, where he pretended to converse with the angel Gabriel: And, by the assistance of a Christian Monk and a Persian Jew, he manufactured and fabricated that false religion; which, like the moist, filthy and suffocating *smoke of a great furnace* has filled the eyes of many with tears, and of more with darkness: And by this smoke, and the Saracen locusts which proceeded out of it, *the sun or governor of many a city and kingdom, was both morally and politically darkened*; so that *the air itself forgot the light which used to shine joyfully through it*. And to support his pretensions, this monster of ambition and lust, afterwards feigned an ascent to heaven from Jerusalem, upon a ladder of light, attended by the angel Gabriel: And, having taught his followers that his religion was to be propagated by the sword; and flattered their hopes with every sensual enjoyment, in that paradise to which he assured them, that they should go, if they fell in his wars; arrayed in armour and in blood he rode in triumph over the spoils of thousands and ten thousands, till he had founded the Saracen empire, 'which, in eighty years time, extended its dominion, over more kingdoms and countries, than ever the Roman could in eight hundred: But it continued in its strength not much above three hundred years;' see *Prideaux's Life of Mahomet*.

These Arabian, Hagarene, or (as they proudly called themselves from Sarah the free woman) *Saracen* invaders of the eastern empire, are properly called *locusts*, not only for their number and devouring nature; but because locusts are the natural produce of Arabia, which seems to have taken

taken its name from them, *Judg.* vii. 12. Heb. They also made their chief inroads upon those parts of Christendom, where locusts are wont to be seen; and nearly in the same proportion too, as to time and degree. Locusts are bred in pits, and the schemes of these men proceeded from the bottomless pit; the smoke of their religion urging them forward in quest of prey, ver. 2, 3.

The strength of these Arabians also consisted much in their cavalry; therefore, like locusts, their *resemblance* was that of *horses prepared unto battle: And their teeth were as the teeth of lions*, tenacious of every thing they seize. And as the locusts have a hard shell upon their breasts, to prevent them from being hurt on whatever they light; so these had *breast-plates, as it were breast-plates of iron*: And, flying with great rapidity upon their prey, *the sound of their wings was as the noise of chariots, with many horses, running to battle*, ver. 7, 8, 9; see *Joel* i. 6, and ii. 3—8; for they came as a judgement from God, and the nations could no more resist them than they can locusts. And, to intimate their relation to *the serpent, the old one*, who (being so much older than us) deceiveth them that dwell on the earth, chap. xii. 9. and xx. 2. Gr. it is added, ver. 3. *Power was given to them as the scorpions of the earth have power; for they had tails like scorpions*, which, says Mr. Brightman, carries its sting out of its tail, awry and unobserved, ready to strike a blow any moment; *for their stings were in their tails*, ver. 10; and the anguish they gave *was as the torment of a scorpion when he striketh a man*, ver. 5: Such was the torment of their false religion, and of the brutal cruelty and oppression which it countenanced; the sting of which they left in the souls and bodies of men wherever they came: And what better could be expected from the bottomless

less pit, and from *Abaddon* and *Apollyon* their king, ver. 11, if men would but have traced their infernal origin and direction!

It is added, ver. 7, 8, They had *on their heads as it were crowns like gold*, alluding to the turbants or mitres which these proud Arabians wore; as well as to intimate the prodigious number of kingdoms which they should conquer; Mr. Mede mentions about eighteen. They had also *faces as the faces of men*, with beards or mustachoes: And it was the more proper to take notice of their faces, if they were as large as they are pictured. And they had *hair as the tresses of women*, long, flowing or plaited, agreeable to the lascivious genius of that people; by their manner of dressing or plaiting which, one part of them was distinguished from another.

Yet to satisfy us that these are not natural, but symbolical, locusts, *it was commanded them*, 'by the secret power of God upon them,' ver. 4, *that they should not hurt the grass of the earth, neither any green thing, neither any tree*; and this order was literally obeyed, in the care which the first Saracen leaders took, to spare as much as possible the countries they invaded: Or, taking the words *grass*, *green things*, and *trees* figuratively, as in chap. viii. 7, they were commanded not to hurt those of *low, middling or high* degree in the world, *but the men only who had not the seal of God in their foreheads*; viz. the Jews, and those idolatrous Christians in the east and west, who, if they ever had the seal of God set upon them, had violated and profaned it by worshipping saints and images; who Mahomet and his followers pretended to chastise for their idolatry: And when their avarice carried them beyond their commission, falling upon those who had the seal of God in their foreheads, 'in Savoy, Piedmont, and the
' southern

' southern parts of France, (which were after-
 ' wards the nurseries and habitations of the Wal-
 ' denfes and Albigenfes) they were defeated with
 ' great slaughter, by the famous Charles Mar-
 ' tel, in feveral engagements; see bifhop New-
 ' ton, and *Universal Hift.* vol. xix. p. 670. And
 as to thofe who had not this feal, *it was given*
them, not to kill, but to torment them, ver. 5;
 therefore when they befieged Conftantinople, A.D.
 672, and again in 718, ' they were forced to de-
 ' ftit by famine, peftilence, and loffes of various
 ' kinds; for the putting an end to the Roman
 empire was referved for the Turks, as we fhall fee
 under the next trumpet: Yet they tormented them
 by their invafions, by their brutal lufts, and by
 what they obliged them to pay for liberty to pro-
 fefs their own religion; till in thofe days men fought
death and found it not, and earneftly defired to die,
but death fled from them, ver. 6.

But though this trumpet fpeaks exprefly of
 nothing but woes, yet mercy is always mixed with
 the foreft judgments in this world: Accordingly
 we fhall hereafter find, chap. xi. 3, &c. that the
 two witneffes began to deliver their testimony, in
 the eaft and weft, at the fame time that this trum-
 pet was founded: And with refpect to thefe lo-
 cufts too, here are three reftriictive clauses in the
 power given to them; viz, as to the *perſons* whom
 they may injure; the *degree* of injury to be done
 them; and the *time* to which they are limited,
 which is *five months*, ver. 5: So long the locufts
 live; viz, from April to September; and ſcor-
 pions too are ſaid to be noxious for no longer
 time; after that they become torpid and inactive.
 So the Saracens made their incurſions in the five
 warmeſt months of the year; then retired, and
 diſperſed themſelves to their own homes for the
 winter.

IX. 7—10.] *The fifth Trumpet*, A. D. 606 to 756. 81

winter. And as the words had thus an annual accomplishment, so taking a day for a year, as in chap. xi. 2, 3, the *five months* inform us, that they were to continue their tormenting invasions for a hundred and fifty years: And accordingly, we find the chief part of their religious and political conquests, between A. D. 606 and 756. The year before that; viz, A. D. 755, says the *Gospel Magazine* for May 1777, 'the Turks, bursting forth in great numbers out of Tartary, seemed to carry all before them: They fought for a considerable time, and with various success against the Persians and Saracens; at last they obtained a peace from the Saracens, and a quiet settlement in Asia, upon condition that they should adopt the Mahometan religion, and unite their armies with them against the Christians'—some therefore reckon the above the proper time of this trumpet, as it respects the Mahometans: But if the repetition of the *five months* ver. 10, intimates that another hundred and fifty years is to be added to the account, the whole three hundred years will give us the whole time in which the Saracen empire had power to hurt men, before it was broken into several principalities or kingdoms; See Mr. Mede, Mr. Lowman, and bishop Newton.

Sir Isaac Newton reckons the times of the Saracen conquests from A. D. 637 to 936 inclusive: Others, looking only upon the Mahometan and Saracen conquests, begin this trumpet some at 612, when Mahomet began to call himself the *apostle of God*; others at 622, when he fled from Mecca, from which the Arabians date their *Æra* or Hegyra; or they might be dated from A. D. 626 when the *Sun was darkened* in the east, as we have seen before. But these different times, seem rather to look at the different incidents which

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occur

occur under this trumpet, than at the time when the pope became a universal bishop A. D. 606.

This was the beginning of this trumpet; and as human affairs move on in succession, the opening of the well of the abyss, the ascent of the smoke, the darkening of the sun, and air, and the coming forth of the locusts, must be considered as events gradually opening after the above time—But it is not necessary to determine how long this trumpet is to continue; for, as I hope hereafter to prove that the sixth trumpet will commence at the same time with this, and its sound will be prolonged 1260 years, consequently it must coincide with the whole time of this trumpet; whether that is reckoned 300, or only 150 years. Only we may observe, that the repetition of the *five months*, ver. 10, which is certainly designed to secure a particular attention to the 150 years of this trumpet, no more necessarily implies that another 150 years are to be added to those mentioned ver. 5, than the doubling of Pharaoh's dream, *Gen. xli.* implied any addition to the mercy and judgment of the first part of that dream. Yet as this was not an age for reformation, we are not to expect to see the stings of these scorpions extracted from the souls or bodies of men for many hundred years: Nor did Popery or Mahometanism conclude with this trumpet, whether it ended at A. D. 756 or 906, at 936 or even at 1067, when Tangrolipix the Turk put a final end to the Saracen empire, by conquering the caliph of Persia; for alas! both Mahometans and Papists continue to our own times, though the sound of the fifth trumpet has long ago ceased. But this reminds me to return from the East, to take a view,

2. Of those locusts the *monks* and *friars*, and other religious orders among the Papists, which came out of the *smoke of the bottomless*

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less pit, near where the mouth of its *well* was opened: These, Mr. Brightman, Mr. Fleming, Mr. Durham and Dr. Gill, understand by the locusts here spoken of: And if they were a plague to the world; if they originated from the bottomless pit, in the time of this trumpet; if what is said of these locusts is an exact description of them; and if it should hereafter appear, that Popery is one of the abominations which the witnesses testified against, in the time of this trumpet, I know of nothing that can be wanting to compleat the demonstration, that they are as really intended by these locusts, as the Saracens; especially as it is not probable that this smoke, which was so prolific at a distance in the east, should be wholly barren near the mouth of that well at Rome from which it proceeded; and as the *Greek* and *Hebrew* name of *their king* ver. 11, assures us that these locusts will be employed against Jews and Gentiles in general, both in the east and west.

The ground about this infernal well at Rome had continued smoking five or six hundred years, 2 *Thes.* ii. 6, 7; and this smoke eminently increased after A. D. 315, chap. viii. 10, 11, and especially from A. D. 566 to 606, ver. 13 of that chapter; when the fire of this furnace could be no longer concealed: Then it was that the pope began to lord it over God's heritage, under the character of a universal bishop; for the support of whose throne, superstition had been long preparing well adapted materials, such especially were the monks and friars, and other religious orders among the Papists; who had the same king over them as the eastern locusts; who, under the name of Abaddon, employed some of these armies against the Jews, and others against the Gentiles, under the name of Apollyon,

And it is remarkable that, though the monastic life began to be held in undue veneration as early as the fourth century, yet these religious orders were not raised to a level with, or set above the priests till A. D. 605. *Hist. of Popery*, vol. ii. page 422. Then was satan's hour, and the power of darkness; for after this, these holy fathers (who had long lived, like locusts, upon the labours of the industrious) leaped from place to place in infernal swarms, leagued under Abaddon and Apollyon, under the lying pretence of subjection to Christ; and tormented those who had not the seal of God in their foreheads, by tricking heirs out of their estates, and filling the dying with a mortal horror of the fires of purgatory (which were first feigned about five years before; viz, A. D. 600) till men *sought death*, but could not *find it*; and *desired to die*, but *death fled from them*: For their shewy religion increased the miseries of life, yet added new horrors to the grim visage of death.

These cattle were fierce as *horses prepared for battle*: For they were champions for the pope against Christ; and many thousands of them entered, into the wars against the Albigenses, and others of God's servants—*And on their heads they had, not really, but as it were crowns like gold*; which Mr. Fox and Mr. Brightman understand of their shaving the top of their heads, that it might resemble a crown standing above their temples: This shaven crown they gloried in as much as princes in their golden crowns: And the modern monks are distinguished by something upon the crown of their heads. Yet the more artfully to compass their impious designs, *they had faces courteous and humane; as the faces of men*: And possibly between their faces and their shaven crowns, *they had hair as the tresses of women*, the
more

more to resemble the *Virgin Mary*, whom they considered as the patroness of their orders; as the *Saracens* took their name from another woman; viz, *Sarah*: But as all the *Popish* orders are these locusts, their *hair* may describe their nuns. *And their teeth were as the teeth of lions*, which will let nothing go, on which they fasten. And for their defence, *they had around their hearts breast-plates of pretended righteousness*, but of real impenitence, *hard as iron*: And Mr. Fox the martyrologist says, That some of the monks wore coats of mail next their flesh. And when they visited any place, it was with pomp, speed and terror; and *the sound of their wings*, when they clapped them together, *was as the sound of chariots with many horses*, ver. 7, 8: Yet many deluded persons, received them with reverence and transport, as if they had been *the chariots of Israel and the horsemen thereof*; though they had not deliverance, but *stings in their tails, like scorpions*, ver. 5, 10; especially so in their *begging friars*, who were the last, and the lowest of their orders.

On some accounts, there seems to be more uncertainty in fixing the time of this, than of any other of the trumpets: We have heard before, that it may be 150 years; or, adding the *five months*, ver. 10, to those at ver. 5, it will be 300 years; or reckoning those times together, and allowing one 300 years for the *Saracen*, and another for the *Roman* locusts, the whole time of this trumpet will be, as Mr. Brightman reckons it, 600 years. In this way of computing it will end A. D. 1206; which will conclude this woe 75 years before A. D. 1281, when the woe of the sixth trumpet begins; but I have reckoned it only 150 years, for a reason before assigned; and this time well agrees with what is here said of these *Roman* locusts; who (though they may probably

continue even more than 1260 years) had not power to kill, but only to torment men for the *five months* of this trumpet; viz, from A. D. 606 to 756, when the pope received his secular power as a *beast*; after that they became more abundantly mischievous: And the nests of these locusts were not destroyed in England till A. D. 1540, by king Henry the VIIIth.

But whatever is the real time of this trumpet, the mentioning of the *five months* twice, ver. 5, 10, tends to prepare the mind to contemplate a remarkable 150 years, which occur at the beginning of each of the following trumpets; one of which, as a part of the time of the two witnesses, coincides with the supposed time of this fifth trumpet, chap. xi. 3—7: And the other, under the seventh trumpet, is the time when the beast will become a dragon, supported by the approach and by the power of the second beast; viz, from A. D. 1866 to 2016; see chap. xii. 6. xiii. 11.

It is added, ver. 12. *One woe is past*; which being in effect called the first, chap. viii. 13, supposes another or others coming, and prepares the mind to contemplate them: So at the close of the sixth trumpet it is said, *The second woe is past*, chap. xi. 14; yet the two witnesses, of whom that trumpet speaks, were no woe to the world; therefore, if we should find that they prophesied in the times of the fifth trumpet, as well as under the sixth, this will be no contradiction to these words, *one woe is past*: For the woe denounced signifies some sin to which the world is left, or the punishment of sin; besides which the two last trumpets manifestly speak of the triumphs of God's grace. *Behold two woes more are coming hereafter*; of both which warning is here given, (1) because little or no time will intervene between the two last woes, chap. xi. 14; and (2) because there is this circum-

circumstance common to them both, that under each trumpet, there is a period of 1260 years referred to; one to be employed in God's work, and the other in the devil's. But this phrase *two woes come μετα ταυτα hereafter*, intimates that the second woe will not come, till some time after the time of this trumpet is expired: Accordingly (that which the world would reckon a woe) the eastern woe did not come till A. D. 1281; see chap. ix. 13—19, though the holy city was trodden down from A. D. 606, chap. xi. 2: And the western woe will not come till the very hour when the sixth trumpet concludes, chap. xi. 13; *for the Lord is slow to anger, and of great mercy.*

13. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar, which is before God;

14. Saying to the sixth angel who had the trumpet, Loose the four angels, who are bound by the great river Euphrates.

15. And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year; that they might kill the third *part* of men.

16. And the number of the armies of horsemen *was* two hundred millions; and I heard their number.

17. And I saw the horses thus in *their* appearance, and those who sat upon them, having breast-plates of fire and hyacinth and brimstone: And the heads of the horses were as the heads of lions; and out of their mouths proceeds fire and smoke and brimstone.

18. From these were the third *part* of men killed; out of the fire, and out of the smoke, and out of the brimstone, which proceeded out of their mouths.

19. For their powers are in their mouths, *and in their tails*; for their tails are like to serpents having heads, and with them they do hurt.

20. And the rest of the men, who were not killed by these plagues, repented not of the works of their hand; that they should not worship demons, and idols of gold, and silver, and brass, and stone, and wood; which can neither see, nor hear, nor walk.

21. And they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

C H A P. X.

1. **A**ND I saw another mighty angel coming down from heaven, clothed round with a cloud, and a rainbow on his head; and his face as the sun, and his feet like pillars of fire.

2. And he had in his hand a little book open: And he placed his right foot upon the sea, but his left upon the earth.

3. And

3. And he cried with a loud voice, as a lion roars; and when he had cried, the seven thunders uttered their voices.

4. And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven, saying unto me, Seal up the things which the seven thunders have spoken, and write them not.

5. And the angel which I saw standing upon the sea and upon the earth, lifted up his hand to heaven,

6. And swore by him who liveth for ever and ever, who created the heaven, and the things in it, and the earth, and the things in it, and the sea, and the things in it; That the time shall not be yet:

7. But *it shall be* in the days of the voice of the seventh angel, when he shall be about to sound *his* trumpet, and the mystery of God shall be fulfilled; as he hath declared the glad tidings to his servants the prophets.

8. And the voice which I heard from heaven spake with me again, and said, Go thy way, take the little book, which is open in the hand of the angel who is standing upon the sea, and upon the earth.

9. And I went away to the angel, saying to him, Give me the little book; and he said to me, Take and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.

10. And I took the little book out of the hand of the angel, and eat it up; and it
was

was in my mouth sweet as honey ; but when I had eaten it, my belly was bitter.

11. And he saith to me, Thou must again prophecy to, *or concerning* many people, and nations, and tongues, and kings.

C H A P. XI.

1. **A**ND there was given me a reed, like a rod ; and the angel stood saying, Arise and measure the temple of God, and the altar, and those who worship in, *or at* it.

2. And the court which is without the temple cast out, and measure it not ; for it is given unto the Gentiles ; and the holy city shall they tread under foot forty-two months.

3. And I will give *power* unto my two witnesses ; and they shall prophecy a thousand two hundred and sixty days, clothed in sackcloth.

4. These are the two olive trees, and the two candlesticks, which stand before the God of the earth.

5. And if any one will hurt them, fire proceedeth out of their mouth, and devoureth their enemies ; and if any one would injure them he must thus be killed.

6. These have power to shut heaven, so that no rain may be showered down in the
days

days of their prophecy: And they have power over the waters, to turn them to blood; and to smite the earth with every plague, as often as they will.

7. And when they shall have finished their testimony, the wild beast which ascends out of the bottomless pit, shall make war with them; and shall overcome them, and kill them.

8. And their dead bodies *shall lie* in the street of the great city, which is spiritually called Sodom and Egypt, where also our Lord was crucified.

9. And *they* of the people, and tribes, and tongues, and nations, shall view their corpses three days and a half, and shall not suffer their corpses to be laid in graves.

10. And they who dwell upon the earth shall rejoice over them, and make merry, and shall send gifts to one another; because these two prophets tormented them who dwell upon the earth.

11. And after three days and half, the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon those who looked upon them.

12. And they heard a great voice from heaven saying to them, Come up hither. And they ascended up to heaven in a cloud; and their enemies looked on them.

13. And in the same hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake

quake seven thousand names of men: And the rest were terrified, and gave glory to the God of heaven.

14. The second woe is past; behold, the third woe cometh quickly.

This trumpet demands our attention, (1.) To the destruction of the eastern Roman empire by the Turks; and, (2.) to the impenitence of the western Christians, and of the world in general, under the warning which that destruction gave them. After which, (3.) the Lord Jesus appears to his servant John *having salvation*; (4.) orders him to measure the temple; (5.) gives him an account of his two witnesses, and what should befall them; and (6.) of an earthquake which should fall upon the court part of the city of Rome.

1. The destruction of the eastern Roman empire by the Turks; which is represented by the *loosing of four evil angels*, who had been *bound by the river Euphrates*; whose restraint being taken off, they go forth at the head of a most formidable cavalry, with thundering engines of war, chap. ix. 13—19.

That these words are to be understood of the Turks, not the Saracens, many things persuade us; viz, (1.) their being *bound at the great river Euphrates*, chap. ix. 14, agrees to the four sultanies, or principalities from which the Turkish nation originated; not to the Saracens or Arabians, who in a sense were never bound any where, though they received a limited commission, ver. 4. (2.) The Saracen locusts resembled *horses prepared to battle*, ver. 7; but without such a term of similitude, this army is expressly called *horsemen*, ver. 16; which well agrees to the Turkish armies,

IX. 13—19.] *The sixth Trumpet*, A.D. 606, to 1866. 93

mies, which are still so remarkable for their numerous cavalry; and whose success against the Roman emperor seems to be predicted, *Den. xii. 40—43.* *At the time of the end of the Roman empire, the king of the south; viz, the Saracens, shall push at him and wound him; and afterwards the king of the north, that is, the Turks, who were originally of the Scythians, and came from the north, shall come against him, like a whirlwind, with chariots, and with horsemen, and with many ships: And he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land of Israel; and many countries shall be overthrown: But these shall escape out of his hand, Edom, and Moab, and the chief of the children of Ammon; whose countries are now possessed by the Arabians, who the Turks could never conquer. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape: But he shall have power over the treasures of gold, and of silver; and over all the precious things of Egypt: And the Lybians and the Ethiopians in Africa shall be at his steps.* The prophet Ezekiel also speaks of them under the same name of *horsemen, clothed with all sorts of armour*, chap. xxxviii. 4, 5, and xxxix. 20; for this is the same people who will come up against Judea, after the Jews are returned to their own land; as we shall see under the sixth vial, chap. xvi. 12—16. (3.) Their colours, which were a fiery red, blue, and yellow ver. 17, speaks this army Ottoman, not Saracen. (4.) The use of fire arms, cannon, and military ordnance, which are supposed to be referred to in these words, *out of their mouths proceeds fire, smoke and brimstone*, ver. 17, confines our thought here to the Turks; for gun-powder was but little used in war till about the year 1342, which was after
the

94 *The Turks destroy the Eastern Empire.* [IX. 13—19.

the Saracen empire was broken to pieces: But by means of this invention the Turks took Constantinople A. D. 1453; and it is well known that these horsemen trampled down, and put a final end to the Roman empire, here called *the third part of men*, ver. 18; which is the constant description of that empire under the four first trumpets, chap. viii. 7—12. Those four trumpets shook down the Latin or Western empire; and the fifth had greatly weakened the eastern or Constantinopolitan part of it, by the incursions of the Saracens: Yet they would not take warning; therefore their time comes totally to fall by another enemy.

To prepare the way for this destruction, when the sixth angel had sounded, John *heard a voice from the four horns of the altar*, that is, from each of them, or from among them. This voice came not from the brazen altar of atonement, but from *the golden altar of incense which is before God*; on which our Lord had offered the prayers and intercessions of his people, chap. viii. 3. Aaron offered incense in the tabernacle, not for Heathen nations, but for the Israel of God, *Exod. xxx. 10*; and Christ says of his own people, *I pray for them, I pray not for the world, but for them which thou hast given me; for they are thine, John xvii. 9*. But this altar, which was erected on behalf of God's people, in great indignation against an empire of hypocritical Christians, seems to cry to the angel who had sounded this trumpet; *saying, As God has given the elect angels as well as to saints on earth, a dominion over beings of their own rank and nature, who live in enmity to himself; so, the time which infinite wisdom had fixed for this work being arrived, to thee it is commanded, Loose the four evil angels, who, like the princes*
of

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of the kingdoms of Persia and Media, *Dan. x. 13, 20*, (under the *prince* and *God of this world*, *Jobn xii. 31. 2 Cor. iv. 4.*) preside over the four sultanies, or Turkish principalities, which were founded at Bagdat, Damascus, Aleppo and Iconium between A. D. 1055 and 1080; all of them bordering upon the great river Euphrates. These angels had been bound, or restrained from leading forth the Turks to extend their conquests further than the neighbourhood of that river for many years; particularly by the Croisades, those murderous expeditions of the Christians, into the holy land, in the eleventh, twelfth and thirteenth centuries. But when an end was put to these unholy wars of the Christians, the four angels were loosed A. D. 1281, and suffered to follow their own propensions in plundering and destroying the Christians.

The Turks had long been prepared to execute this design any *day, hour, month* and *year*, in which God should permit them to follow their ambitious aims, *ver. 15*: But, understanding these times prophetically, some begin them A. D. 1057, when Tangrolipix the Turk was invested with the imperial robe upon his taking Bagdat, and end them, A. D. 1453, when Constantinople was taken. Or, if instead of ending, we begin them at the year 1453, they will end not far from the year 1849, about which time some have expected the period of papal usurpations. But, waving speculations, the text requires us to begin them from the time when the four angels were loosed from the river Euphrates, which was in 1281: Add to this a prophetic year, or 360 years; a month 30 years; and a day one year, and the whole 391 years contains the exact time in which the Turks were to slay the third part of men, that is of the Greek Roman empire: And this
added

added to 1281 brings us to A. D. 1672; at which time, says bishop Newton, the last of their conquests was gained over the Christians, by taking Camenec from the Poles. And though no notice is here taken of the *hour*, or fifteen days; when Christianity shall more illuminate the east, probably as great exactness will be discovered with respect to the day, as has been already observed in the year which put an end to their victories; viz, 1672. Since that time the Ottoman affairs have been visibly declining, especially so in their late war with the Russians: Yet we shall hereafter find, that the Turkish empire will not be finally brought down, till the sixth vial is poured out under the seventh trumpet, after the Jews are brought back to their own land; though they will cease to be Mahometans before that time.

The means of their victory are further described ver. 16—19; *The number of all the armies*, which were successively led into the field against the Christians, during the 391 years of the Turkish conquests was *two hundred millions*. Xerxes, the fourth king of Persia, after Cyrus (who *by his strength, through riches, stirred up all against the realm of Grecia*, Dan. xi. 2.) brought the largest army together which the world ever saw at one time, by sea and land; viz, 5,283,220 men, as Herodotus reckons them: But the divine omniscience foretold that, at different times, 200,000,000 would be employed in these expeditions. *And I heard the number of them*; not indeed from the principal of those four evil angels, who was to lead them on to the war; who would have been ready enough to boast of such a number to employ against the Christians, if he had known it; but he knew not their number, till he had read this prophecy. But John heard their number, either

either from the angel who blew this trumpet, or rather from the Lord Jesus Christ himself.

Ver. 17. *And thus I saw the horses in the vision, and them that sat on them, having breast-plates red as fire, light-blue as jacinth, and yellow as brimstone.* The Turks much affect these colours; as the whore of Babylon does purple and scarlet, chap. xvii. 4: But observe, they have left for the followers of the Lamb, the livery of heaven and earth; viz, the sky blue, and the living green, as well as the pure white, chap. iv. 3. vii. 14. Ex. xxiv. 10: And when the saints have done with their mourning, the wicked shall put it on to all eternity.

It is added, *the heads of their horses were as the heads of lions*; and their riders firing their pieces over their horses heads, it appeared as if *out of their mouths issued fire, and smoke, and brimstone*: And—*From these were the third part of men killed*, in their different engagements with the Christians; *out of the fire, and out of the smoke, and out of the brimstone, which issued out of the mouths of their heavy cannon*; for *their power is in their mouths*, which enforced, in word and deed, the same cursed religion as the Saracens had before them: Nor failed they of success; for to all the force of power, they added the craftiness of the serpent; nor could they conceal their relation to the old serpent, for *their tails were like unto serpents, and had heads like the Amphibæna* (so called from its moving either end foremost; and with them they do hurt to the Greek church, and indeed to every one to whom they come.

But can such a rod of God be stretched out for so many hundred years, almost in vain? alas! the next words inform us,

II. That *the rest of the men*, the other two thirds who were not killed by these plagues, whether

they were Heathens or Christians; and particularly those of the Latin, or western church, who have been spoken of so much under the four first of these trumpets, these walked as *men*; and amidst the empty boast of being the only Christians, having long indulged to such infernal works as were a daring insult upon that honoured name, the holy Ghost may well call them, with an emphasis, *MEN*:

For, whilst these judgments of God were abroad in the earth, neither in the beginning, nor at the end of them *repented they of their works; that they should not worship dæmonia devils, as the Heathens; or such mediatory gods and goddesses, has have been the reproach of Christendom; viz, those Mahuzzim the Virgin Mary, saints and angels, to whom the apostate church of Rome applies as their bulwarks, guardians and protectors, according to the prediction, Dan. xi. 38, 39; see p. 57. This was robbing God of the brightest jewel of his crown, Psal. xxvii. 1. xxviii. 8. xxxi. 3, 5, and xxxvii. 39. Yet heathens and pretended Christians still persisted in their worship of idols of gold, and silver, and brass, and stone, and wood; which neither can see, nor bear, nor walk: And this they did all the time from A. D. 1281 to 1672; even while the Lord was punishing the Greek empire, for these as well as other sins: Neither repented they of the Latin Church, any more than the Heathens, of their murders, committed upon those whom they called hereticks, and upon their own base-born infants (who fell, in awful crouds, the victims of papal inhumanity; nor of their sorceries, by pretended miracles and revelations; nor of their temporal and spiritual poisonings, as the word *φαρμακεια* often signifies, for which Rome has been so infamous; nor of their fornications, for which this mother of harlots acts as procuress. And as this is the first of the seven times*

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times that the word πορνεία *fornication* occurs in this book, as applied to Rome papal; and this word properly signifies the lewdness of an unmarried person, suffer me to say, the bible is the wrong place for this whore to look into, for a certificate of her marriage with the Lord Jesus: On the contrary he here disclaims her; and all her progeny, as hers, are bastards and not sons. And what has she to do in his house, who has been so intimate with the dragon? Accordingly Rome is represented in this prophecy by Sodom and Babylon, chap. xi. 8. and xvi. 19; neither of which were ever married to God, or could therefore be guilty of spiritual *adultery*. It is added, *nor* repented they of *their thefts*, which they had committed by means of their priests, their pardons and purgatory, ver. 20, 21: For God, in righteous vengeance, sent them *strong delusions*, which hold them fast to this fatal hour, *that they should believe a lie*; that they all might be damned, *who believe not the truth, but have pleasure in unrighteousness*, 2 Thess. ii. 11, 12.

Of what a hardening nature is sin! and how horrible the moral ruin which has deluged the world! Therefore nothing has hitherto appeared under these two woe trumpets; viz, from A. D. 606 to 1672, but desolation and destruction to the souls and bodies of men, except the restrictive clauses under the former trumpet, in favor of the men who have the seal of God in their foreheads: Yet the Lord lives and loves; and the great head of the church is still in office saving souls, in spite of satan's rage: And even whilst storms of divine vengeance are falling upon people and nations, every eye of faith sees and adores him, through all the darksome scene.

But before I enter upon the consideration of those works of grace, which are published under this trum-

pet, I must observe; that, though the angel who sounded this trumpet, will be employed, with other angels, in ministering to God's earthly witnesses, during the whole of their 1260 years, *Heb. i. 14*; yet not a word more is said of him under this trumpet, after he has loosed the four angels, ver. 14: For though angels have a ministerial dominion over the devils; yet the works of grace are too mighty for them, as well as for us; *salvation belongeth only unto the Lord*. At the same time, as *the sound of the trumpet is an alarm of war*, *Jer. iv. 19*, so, as far as the external ministry of this angel is employed in sounding this trumpet, respecting the Turks we must reckon the time of it as before mentioned, viz, from A. D. 1281 to 1672; see p. 69: Yet strictly speaking, the time of a trumpet, must be the time which all those events take up which fall under it; which under this trumpet is 1260 years, as we shall see when we come to the *time* of the witnesses. Therefore passing away from this action of the angel, observe,

III. Our Lord appears to his servant John, for his and our comfort; see chap. x. throughout. Ver. 1. *And I saw another mighty angel*; (for Christ, being still mediator between God and us, will wear this name *angel* till the day of judgment) *come down from heaven*; for Christ must come down, or there can be no good work going on upon earth, *John xv. 5*: We ascend as our Lord descends; and he must come very low, if we rise very high. Thus he came down to begin to the reformation from popery, A. D. 1517; which had made considerable progress by the year 1672 above named; at which time king Charles II. gave a general indulgence to the English nonconformists.—He came *clothed with a cloud*, the usual emblem of the Divine Presence; which yet concealed

sealed him both from saints and sinners—and a rainbow, which surrounded the throne of his father, was also upon his head; to assure us that he is ever mindful of all the articles of his well ordered covenant; see chap. iv. 3.—*And his face was bright and glorious as the sun; and his feet as pillars of fire*, ready to consume what he trampled upon, chap. i. 15, 17. *Mal. iv. 1, 2.*

Ver. 2. *And he had in his hand*, not a book as large as the bible, nor yet βιβλίον, as large as the whole revelation of this prophecy, chap. v. 1; but βιβλακίδιον a very little book open; which, probably contained an illustration of the great design of the three woe-trumpets, which serve as a key to the whole revelation. And this book now lay open in Christ's hand, to intimate that this revelation, which was in fact but little studied from the fourth century till after the reformation from popery, should be much better understood under this trumpet; especially after the Turks had compleated those victories over the eastern Roman empire, A. D. 1672, which are predicted in the preceding verses. *And he first majestically set his right foot upon the sea*, out of which the first beast arose, chap. xiii. 1; and afterwards *his left on the earth*, out of which the second beast ascended, ver. 11, and to which, as a star, the pope descended, chap. ix. 1; thus keeping all his enemies by sea and land under his feet.

3, 4. *And in this solemn attitude, so expressive of his boundless authority and dominion, he cried with a loud voice, as lion roars. And when he had cried, seven thunders uttered their awful voices; and when the seven thunders had uttered their voices, I was about to write. And I heard a voice from heaven saying unto me, Seal up in thy own breast those things which the seven thunders uttered, and write them not.* Therefore it would be in vain to

conjecture, whether they contained an explanation of the seven trumpets; or an account of seven grand and awful events which were to occur under this trumpet. Suffice it that the church of God, does, or shall know as much about them, as its all-gracious Head designed they should: And if any thing which these thunders uttered, would be useful for us to know at present, it is as certainly some other way revealed, as the substance of Christ's conversation with his disciples going to Emmaus, is found in other scriptures, *Luke xxiv. 27.* Yet as *thunder* is a loud voice of God in the heavens, *Psal. lxxvii. 18*; if the Lord should hereafter please to reveal by his *works*, what he has not here by his *word*, possibly the future church of God may be able to point out seven awful attacks made upon the man of sin, between A. D. 1672 and 1866: And to their consideration, I submit it, whether the expulsion of the Jesuits A. D. 1773, and the earthquake at Rome chap. xi. 13, may or may not be two of them.

5, 6, 7. *And the angel which I saw stand upon the sea and upon the earth, in such a posture of majesty and grace, lifted up his hand to heaven, as he had done before in the sight of Daniel, when speaking of these times, Dan. xii. 7; and swear by him that liveth for ever and ever, who created heaven and the things which are therein, and the earth and the things in it, and the sea and the things in it; thus calling his Father, as Lord of all to witness, that χρόνος ουκ εσται ετι, the time so much desired, and so desirable, which was to put an end to Popery and Mahometanism should not be yet; yet the time for concealing this mystery, shall be no longer than to the end of this trumpet: For in the days of the voice of the seventh angel, when he shall be about to sound, the mystery of God, which has so long amazed the world, whilst wrapt in awful darkness,*

darkness, under the preceding trumpets even this mystery, that a being of every perfection, should suffer such infernal abominations as Popery and Mahometanism, to abuse his immortal creatures for so long a time *shall be finished*; according as *be hath declared* one part or other of it to his servants the prophets. When that trumpet sounds, every believing eye shall trace the riches and sovereignty of divine grace; when the Jews are brought back to their own land, according to the following prophecies, *Isa.* xi. 10—16. xxx. 19. xliii. 5, 6. xlix. 14—26. and lxvi. 6—16. *Jer.* xvi. 14, 15. xxxi. 4—12. and xxxiii. 23—26. *Ezek.* xvi. 53—63. *Joel* iii. throughout. *Amos* ix. 11—15. *Hos.* iii. 4, 5. *Zeph.* iii. 8, 19, 20. *Rom.* xi. 25, 26. When the numerous promises of the conversion of the Gentiles are fulfilled; and when the man of sin shall be destroyed, according to the following predictions, *Ezek.* xxxviii and xxxix. 2 *Thess.* ii. 6—10; the times of which had been before pointed out to the prophet Daniel, chap. viii. 13, 14. and xii. 7—12.

8—11. *And the voice which I heard from heaven, ordering me not to write what the seven thunders had uttered, spake with me again, and said; Go thy way, take the little book which is open in the hand of the angel, who is standing upon the sea and upon the earth; that book, written in heaven, and so long concealed there, now lying open in his hand, tells thee that the time is come, when he will make known his secrets to his servants, that they may prepare to meet him, in the way of his vengeance and grace. By this order emboldened I went immediately to this angel (as we must now go to Christ, if we would know any thing to good purpose about the book of revelation :) And as I approached, a countenance of tenderness gave fresh courage to my heart; therefore I said unto*

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him, give me the little book: And he said to me, Take and eat it up. Just so my servants will do under the sixth trumpet; for though the Synod of Thoulouse will deprive them of my word, A. D. 1228, yet when Wickliffe has published my honours to a gazing world, A. D. 1380; and when I have discovered to them the art of printing, A. D. 1450, *Prov. viii. 12*; like hungry men long detained from their necessary food, so will my humble followers seize this instrumental bread of life, when it is before them, especially after I have, at the reformation from popery, A. D. 1517, rescued the key of knowledge from the impious hands which had secreted it from them.

And I have appeared to thee with this little book open in my hands, after the account of the first *woe* of this trumpet is finished, to assure thee, that after that time particularly; viz, A. D. 1672, I will hold this book open in my hands, for those of my servants who desire to read it. Yet this book will have this effect upon thee, and upon all my servants, who shall ever study it, before the things therein contained are accomplished; *it shall make thy belly bitter; but it shall be in thy mouth sweet as honey.* But not discouraged by this, says our apostle, *I took the little book out of the angel's hand, and eat it up*; as others of God's prophets had done before me, that word which was given to them, *Jer. xv. 16. Ezek. ii. 8. and iii. 1, 2, 3*: *And whilst I was eagerly reading it, it was sweet in my mouth as honey; but when I had eaten it, meditating upon its contents, my belly was bitter.*

And he said to me, Take care that neither the joy, nor the sorrow of these discoveries, may drink up thy spirits; for, old as thou art, thou must again prophesy, or preach; which is in fact prophesying to every man that hears thee, what will be his own present and eternal state, according as he does, or does

does not receive the messages with which I send thee; so preaching was called *prophesying* here in England, in queen Elizabeth's days; and that word seems to signify the exercises of religion in general in 1 Sam. xix. 20. 1 Chron. xxv. 2, 3, and Matt. vii. 22.—Nor let the man honoured with my visits and revelation, shrink back from the service, or indulge to impious timidity; for my work must be done; and I will help thee to prophesy *to, upon, and concerning many people, and nations, and tongues, and kings.* And this no doubt he did literally, in many parts of Asia, after he was returned to Ephesus from Patmos; where he had lain by to fit him for further service; and that whether he lived four, six, or twenty four years after this time, as is differently conjectured. He probably prophesied too, by writing his gospel the next year; viz, A. D. 97: And his three epistles, I apprehend, were written about the same time; at least nothing certain to the contrary appears.

And Christ's ministers in general have studied this book to purpose, if they are the more animated thereby, by every method within their reach, to spread the blessings of that gospel, which has been already testified to *many people*, (especially since A. D. 1672; when the first part of the woe of this trumpet was finished) and which these words, as falling under the sixth trumpet, assure us will be yet more testified to different *tongues and kings* before A. D. 1866; especially after A. D. 1816, if the conversion of the Jews should be then begun. God hasten the time when even sinners of the highest rank, shall hang upon the lips of those who bring the glad tidings of the gospel to them; and when these messengers of salvation, shall have no other ambition than that of guiding their feet into the way

of everlasting peace, under the eye and hand of the great shepherd and bishop of souls.

And that our apostle too might enter upon immediate work, though he was in Patmos, a visionary scene rose to his view, as of a church gathered out of those people, nations, tongues and kings, who were to be evangelized under this trumpet; and

IV. He is ordered to measure this future temple and its worshippers, chap. xi. 1, 2. *And there was given me a reed*, no doubt by the Lord Jesus; whom Ezekiel saw measuring the temple, which was afterwards to be built at Jerusalem, chap. xl. 3: But this reed was short, *like unto a rod*, or the scepter of a governor. *And the angel from whose hands I received the little book, stood saying, Arise and measure the temple*; not that at Jerusalem, which was long ago in ruins; nor will there be any temple for God there all the time of this trumpet; but measure the church of God, which is called his temple, *Zeck. vi. 12, 13. Eph. ii. 21. 2 Thess. ii. 4. Rev. iii. 12.*—*And the altar*; for the worship of my people, in all ages, must have a respect to a sacrifice of atonement: *And them that worship therein.* This measuring was to teach us, (1.) That the perfections of God will never so far connive at any degeneracy of the times, as to accept of any doctrines, persons or worship which fall short of the standard which himself has established; for *I change not*, saith the Lord. And, (2.) This measure or standard, is to be estimated by the writings of the prophets and apostles, *Eph. ii. 20.* God help his ministers faithfully to regard this.

But the court which is without the temple, that great court, *2 Chron. iv. 9*, the outer court, *Ezek. x. 5*, which was separated from the sanctuary, *leave out, and measure it not*; for it is given to those

those *Gentiles* who dwell in the environs of the temple. If this court had been to be measured, a longer rod would have been given him: But this court was only a passage to good men (who will be measured when they come into the temple, and before the altar,) whilst carnal professors of religion meet and stay there; and, as if they had no business with the heavenly King, give that honour to his supposed attendants and courtiers which is due to himself alone. But, whilst they are mutually applauding each others idolatries in this court, the holy Ghost calls them *Gentiles*; and this outer court is expressly given to them under that name; see *Psal.* lix. 5, 8. *Luke* xxi. 24: And how applicable this name *Gentiles* is to the Papists, may be seen in Dr. Middleton's letter from Rome; which shews the exact conformity between popery and paganism, or that the religion of the present Romans is derived from that of their Heathen ancestors; see further on this subject at chap. xiii. 2, and in Delaune's *Plea for the Nonconformists*.

How then can Protestants call those Christians, who worship saints, angels and images? Are they wiser, or will they be more charitable, than God himself? Alas! such bastard charity is real enmity to God and men; (and such is also that charity which is now so resolutely demanded, for those doctrines among us which lead over to Rome) nor can popery come down, till we have the piety, the zeal, and (I must add) the modesty to think and speak of it, and its abettors, as God himself has.

And the holy city shall they tread under foot forty two months; that is, the Papists and Mahometans, having the outer court of the temple given them, in the east and west; the former shall tread down

down the western church, that *city of God*, *Psal.* xlv. 4, and lxxxvii. 3. *Rev.* iii. 12, during the whole time of this trumpet; and the latter, viz, the Mahometans will tread *Jurusalem*, which is expressly called the *holy city*, *Isa.* lii. 1. *Matt.* iv. 5, *under their feet*, for the same 1260 years; viz, from A. D. 606 to 1866; whilst their own inhabitants are driven out into the wilderness for safety; the Jews by the just judgment of God, and Protestants by the unrighteous persecution of their enemies.

Agreeable to ancient prophetic language, these 1260 years are called *forty two months*, ver. 2; So thirty years before Israel's destruction by the Assyrians, the prophet Hosea said, chap. v. 7. *Now shall a month devour them with their portions*; unless those words mean only, that their destruction will be thirty years in the effecting, before it is completed. So thirty years before our Lord entered upon his public ministry, which was a dark *month* to the Jews, the Lord spiritually cut off those *three shepherds*, the prince, the priest and the prophet, *Zech.* xi. 8; see ver. 12, 13, and ver. 3, of the preceding chapter: For there could be no legal Jewish *prophet, priest or king*, when Christ himself actually became all these to his people, except such prophets only as himself saw proper to employ, to inform the world that he was really come. But whilst many affected one or other of these characters, in those days of general expectation; and some even procured a venal priesthood, our Lord says of all these three shepherds. *My soul loathed them, and their soul also abhorred me.*

In like manner, the times here spoken of being called *months*, in opposition to the 1260 *days* of the two witnesses, intimates the comparative darkness which will be both upon the Papists and

Mahometans

Mahometans all this time; whilst the sun of righteousness continues to be a stranger to their wretched horizon, and they only enjoy such different degrees of its reflected light, as their cruel leaders allow them: The consequence of which must be, they will be morally cold, whilst symbolizing with the ancient Jews, and especially with the Heathens in their idolatrous worship; which will still wax and wane as the Moon, notwithstanding their vain boast of uniformity.

This 1260 years desolation of the holy city, is the same length of time, as Daniel's *time, times and half a time*, chap. xii. 7. *Rev. xii. 14*, which is the time of the beast's continuance, chap. xiii. 5; and the same as the 1260 years of the two witnesses; with which last they coincide, and therefore will end with them, A. D. 1866, as will be shewn under the next head—But this leads me,

V. To the account of the *two witnesses*, ver. 3—12. And here it must be enquired, who are these witnesses? What is their commission and employment? The time of their ministry? And what is to befall them after they have finished their testimony?

I. Who are these witnesses? *Ans.* They cannot be two individuals; for as no man was ever suffered to continue 1260 years by reason of death, *Heb. vii. 23*, so they are expressly called *two distinct candlesticks*, or churches, ver. 4. chap. i. 20. They cannot be the Jewish and Christian churches, for there will be no Jewish church, properly so called, during the whole time of their prophecy: Nor can they be the Protestant churches only; for, however these may be distinguished in other respects, they are all but one as a witness against popery: Yet Protestant churches in general are, no doubt, one of these candlesticks, or witnesses; and, I apprehend, the Greek church is

is the other ; the former to witness against popery (as the many *people, nations, tongues* and *kings* do, who are evangelized under this trumpet, chap. x. 11.) and the latter against mahometanism. These are the two abominations which are expressly mentioned under this, and the preceding trumpet ; and against which of them is it that the Lord will leave himself without witness ? see *Gen.* xxxi. 48. *Deut.* xvii. 6. *John* i. 7. *Acts* i. 8. *Heb.* xii. 1. and if there are Christians, real or nominal, in the east, as well as in the west, it is impossible but that they should bear witness against the delusion that reigns there : And the woman, the church, borne on the great eastern and western wings of the Roman eagle, chap. xii. 14, who is in different views, the successor of these witnesses, and the same with them under another name, expressly directs us to look for them both in the east and west ; over both of which it is well known that eagle spread its wings.

But to furnish these churches to be witnesses for God, they must have their *ministers* to teach, and *magistrates* to guard them ; and these are here represented by *two olive trees*, growing by the *two candlesticks*, and continually feeding them with oil, that they may not go out, ver. 4 : Such were *Josbua* the high Priest and *Zerubbabel* the governor, those *sons of oil*, who stood *before the God of the earth*, on the right and left side of the Jewish church or candlestick, *Zeck.* iv. 11—14. *Heb.*

Here observe, (1.) each of these two witnesses is threefold ; viz, the *church*, with its *magistrates*, and *ministers*, who are to supply each candlestick with oil ; therefore in all the number is the same with the *three* who *bear witness in heaven and in earth*, 1 *John* v. 7, 8 ; and (if I may without blasphemy name them together) the whole number makes

XI. 3, 4.] *The sixth Trumpet*, A.D. 606, to 1866. 111

makes a third *Twelve*, who testify the same thing as the *twelve* tribes of Israel, and the *twelve* apostles of the Lam

(2.) As God has said to his people, *All things are yours, and for your sakes*, 1 Cor. iii. 21, so ministers and magistrates then only answer their end, when in the discharge of their respective offices, they furnish the church with pure olive oil. And if either of them, either withholds this oil, or supplies the candlestick with the poisoned oil which results from a worldly carnal spirit, he shall bear his sin and shame whoever he is; for he is cruel as a man who puts out the fire of a light-house in a dark night, which may occasion the most fatal ship-wracks—But when these instruments are ever so faithful to God, lest they should think they can effect any thing saving without him, it was cried to them long ago, *not by the might of the magistrates sword, or by any army he can bring into the field; nor by the power of the minister's learning, oratory, wealth or influence, is the work of salvation to be effected; but by my Spirit, saith the Lord*, actuating them both for my own praise, *Zech. iv. 6*; see also 2 Cor. x. 4, 5: This is the oil they are to possess; that they may ministerially communicate it for the good of the church.

(3.) The Lord planted these two olive trees, as far distant from each other as possible, to answer their one end, which was that of supplying the candlestick with oil; and when ever the church and state come into contact, they neither of them, properly speaking, *stand before the God of the earth*, ver. 4; and if they do not speedily become as the trees of the wood, or poison-trees; yet, being planted too close together, neither of them, can possibly yield the same quantity of oil as they did before: Therefore the light of the candlestick must either go out, or be supplied with

offensive

offensive oil: The church of God will prosper as soon as ever this is believed.

Thus, in some measure magistrates, ministers and churches have united their testimony against popery in the west; and in the east; the Greek church too, with their ministers and magistrates, testified against Mahometanism, till Constantinople was taken by the Turks, A. D. 1453: Nor are any of these wholly wanting now in Russia. And though the account which Sir Paul Rycart, Dr. Smith, and Mr. Sandys give of the eastern Christians, shews them to be sunk in ignorance and irreligion; yet in the times when they came nearest to popish superstition and blindness, they were still sufficient witnesses against Mahometanism. We know by what a contemptible instrument God rebuked the madness of that prophet Balaam, 2 Pet. ii. 16: And to the blind people who have eyes, and the deaf who have ears; even to those who had not called upon God, but been weary of him, he says, *Ye are my witnesses, saith the Lord; and especially so my servant whom I have chosen,* Isa. xliii. 8, 10, 22. And whatever the ministers or members of the Greek church in Turkey are, the money which they pay the grand Seignior, for liberty to be of that religion, is to this day a witness against that shameful imposture: Nor are they less credible witnesses against it, than many Protestants in England against popery; whose wicked principles and practices are hastening its return, while they vainly testify against it.

Dr. Allix and many others have proved, that in the darkest times of popery, the Lord never left his self without witness against the different parts of that grievous abomination: Nor can we doubt of the same with respect to Mahometanism, though the fair beams of science and literature are now so beclouded in the east, that we cannot trace

trace his witness there with the same exactness as in the west. Both of them have prophesied, and still continue, both *in* and *by* their *sackcloth*.

2. The commission and employment of these witnesses, ver. 3, 5, 6. *I will give it; or, supplying a word from ver. 6, I will give power to my two witnesses; and they shall prophesy 1260 days, clothed in sackcloth.* So professors of every name are called to witness for God, in word and deed, by their spirit and conversation; and even by their blood, when ever it becomes necessary. But though the life of every true Christian is a prophecy of heaven and hell to the righteous and the wicked, it is especially given to ministers amongst them to prophecy or teach; and to qualify them for this work, they are called to *stand before the God of the earth*, ver. 4: And when they do so, especially in conjunction with the church and their magistrates, they *have power*, by their prayers, *to shut heaven that it rain not in the days of their prophecy*, as Elijah did, 1 Kings xvii. 1; and *have power over waters to turn them to blood*, as Moses did, *Exod. vii. 8—12*; or over *peoples and nations* to counteract their designs, as far as is for God's glory, *Rev. xvii. 15: And to smite the earth with all plagues, as often as they will*, ver. 6. But good men only have this power; and they have it when God immediately gives it: Yet they might have it more frequently, if they walked more closely with God, ver. 3, 6. But, though we need no excitements to use those temporal powers which distinguish and dignify us; through their remaining corruption, God's servants need many arguments, to engage them to use their power with him by prayer, *Jam. v. 17, 18*.

It is *required of stewards*, and of those who are *witnesses* of eternal life and death to men, *that a man be found faithful*, 1 Cor. iv. 2: And if God's witnesses are so in word and deed, and will rather

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yield up their lives than his truths, or the spirituality and purity of Christian discipline and worship, they cannot but *torment them that dwell on the earth*, ver. 10; whose unworthy attachment to seen things makes them unwilling, in thought and affection, to change their element: But as the Lord never subpœnas witnesses, without bearing their expences in delivering their testimony, and finally rewarding their unshaken fidelity; so if *any man will hurt them*, the fire of God's word, and particularly of his awful threatnings, *proceeds out of their mouth and devours their enemies*, as fire devours wood, Jer. v. 14; destroying their present peace in the way of sin, and cutting off all their future hopes, while they persist in their rebellion against God: *For wickedness*, which makes men as dry stubble, *burneth as the fire*; it shall devour the briars and thorns (that is, the wicked, 2 Sam. xxiii. 6,) and kindle in the thickets of the forests; and they shall mount up, like the lifting up of smoke, to warn others, Isa. ix. 18. They carry indeed no carnal weapons about them, though the magistrate is ordered to use these for their defence; but if *any man will injure them*, let him look to himself, *he must in this manner be killed*, that is, not temporally in common cases, but spiritually, according to, and by, that word of God to which he refuses to be in subjection, ver. 5.

3. The time of their ministry, which is 1260 days, ver. 3. The word *day* tells us that it is day with them, (for they testify that which they have seen and heard;) whilst the nightly moon alone gives light to their enemies, for the same length of time, ver. 2. There we took it for granted, but must here prove, that these 1260 days signify years—And, not to say how improbable it is that the holy Ghost should predict a testimony of magistrates, ministers, and vast crouds of inferior witnesses

witnesses in the church, who were only to continue three years and a half; the very continuance of these churches, to witness against Popery and Mahometanism for so great a part of the 1260 years already, scarce leaves a doubt but that the whole of that time was designed to be foretold. And to this agrees the language of other scriptures, *Psal. xc. 12. So teach us to number our days, &c.* *Numb. xiv. 34. After the number of the days, in which ye searched the land, even forty days; each day for a year, shall ye bear your iniquity, even forty years.* So Ezekiel was to lie on his right and left side a day for a year, to bear the iniquities of Judah and Israel, chap. iv. 4—8. After the same manner are Daniel's 2300 days to be computed; chap. viii. 14; his seventy weeks, chap. ix. 24; and his 1290 and 1335 days, chap. xii. 11, 12. When astronomy was but little understood, twelve months, of thirty days each were reckoned for a year: And it is generally apprehended that those 1260 days should be reckoned so many proper years; though the real or Julian year is now found to be 365 days, five hours, and 49 minutes; which seems the more probable, as *times* signify years, *Dan. iv. 16, 23, 25. and xi. 13. Heb;* and as the holy Ghost calls a period of exactly the same length as this, *a time, times, and half a time, Rev. xii. 14;* that is a year, two years, and half a year; or, in other words, 360, 720 and 180 days, or 1260 in all. I see therefore no solid reason for adding the eighteen years, which some have proposed, on account of the different computation of the prophetic and the real year.

But we must further enquire when these 1260 years began, that we may know at what time they will conclude. And here it would be easy to prove, that the two witnesses prophesied before A. D. 1281, when this sixth angel announced the

first *woe* of this trumpet, by loosing *the four angels* who were *bound by the river Euphrates*, chap. ix. 14, 15: And as the account of the witnesses succeeds the account of the Turkish *woe* of this trumpet; so after that *woe* is concluded, our Lord not only speaks of his witnesses as still in office, but particularly predicts the power which he will give them after, A. D. 1672, when that *woe* concludes. But though this still leaves us at a loss when to begin their 1260 years, other considerations offer themselves to oblige us to begin them from A. D. 606, when the fifth trumpet sounded, to open these two abominations, Popery and Mahometanism, upon the world.

To prepare the way for the proof of this, observe, that the *woe* part of every trumpet stands essentially distinguished from that grace of God on the hearts of men, which is displayed under it: And if the first seal extends to the end of the world; and the *religious* part of the third trumpet, takes up more than the *secular* time of the four first trumpets; there can be no impropriety in beginning the *religious* part of the sixth trumpet, at the same time with the *woe* of the fifth: So under the seventh trumpet we shall find, chap. xii. 14, that the 1260 years of the woman's flight into the wilderness, must necessarily be reckoned far back into the times of the sixth trumpet: And as these witnesses are only spoken of under this trumpet, it is more reasonable to go backward into the 150 years of the fifth trumpet, (in which time we are sure they both lived and prophesied,) than to advance 150 years forward into the time of the seventh trumpet; when we shall find them raised up to heaven, ver. 12; which forbids us to extend their times into the time of the seventh trumpet.

We therefore reckon their times, not from A. D. 756 to 2016, but from A. D. 606 to 1866; For, (1.) It was not possible for good men to forbear testifying, both against Popery and Mahometanism, as soon as they discovered them: And the seal of God, which was first said to be set upon the saints in Constantine's time, chap. vii, and is mentioned again under the fifth trumpet, chap. ix. 4; viz, from A. D. 606 to 756, necessarily made them witnesses for God; though this name is not expressly given them till under this trumpet. (2.) Mahometanism, one of the things to be witnessed against, certainly began A. D. 606: And though we read of a *false prophet* under the seventh trumpet, yet not as a Mahometan; nor is there the least notice taken of Mahometanism under that trumpet; therefore the witness against that abomination, which began A. D. 606, must conclude A. D. 1866: And as they both lie dead together, consequently they must have begun together, A. D. 606: And the testimony, as well as the death and resurrection of them both, must conclude with this trumpet; for one of them does so.

And accordingly the church of God, was divided into the Greek and Latin churches, which are the two witnesses, near the beginning of the seventh century; See *Mosheim's Eccles. Hist. vol. ii. p. 591.* (3.) If the time of the witnesses had coincided with the 1260 years of the beast; viz, from A. D. 756 to 2016, chap. xii. 14. and xiii. 5; no possible reason can be assigned why they should not both have been described under the same trumpet: But nothing being said of the witnesses under the seventh trumpet, it is probable their times conclude before that is sounded. (4.) Jerusalem seems to be intended by *the holy city*, chap. xi. 2; but in whatever sense we take that phrase, as *the holy city* cannot be said to be

trodden under feet, when the Jews are returned to their own land, and when the *kingdoms of the world* are become *the kingdoms of the Lord and of his Christ*; both which events will take place before A. D. 2016, chap. xi. 15, and xiv. 1—7; therefore the prophesying of the two witnesses, which synchronizes with the treading of *the holy city under feet*, chap. xi. 2, 3, must be finished before that year. (5.) The word *witnesses* supposes a cause litigated, and yet *sub judice* undecided in the court where they appear: But after the earthquake at Rome, chap. xi. 13; after the dragon is cast out of the church chap. xii. 9, and believing Jews and Gentiles are taken in, chap. xiv; and especially after the pouring out of the vials, chap. xvi. the cause between Christ and the beast will in no sense remain undecided: But all these things will occur before A. D. 2016; therefore the witnesses must be slain, and raised again before that time.

True, the world will be filled with glorious witnesses for God under the seventh trumpet; yet the grand events just now referred to, together with the numerous angel witnesses which we read of, chap. xivth, will afford such striking testimonies for God, that they will not under that trumpet be called *witnesses*; but be represented as a *woman clothed with the sun, having the moon under her feet, and upon her head a crown of twelve stars*, chap. xii. 1. (6.) As the witnesses will be slain by the first *beast, who ascended out of the bottomless pit*, chap. xi. 7, and therefore probably whilst he reigns alone; there is reason to believe they must be slain before A. D. 1866, as will appear when we come to consider the times of the second *beast*, chap. xiii. 11. (7.) Their enemies will have great power at the time when these witnesses are slain, so as to prevent their bodies being interred, and to stir up the world against them, ver. 9, 10; but
after

after the vials, and the rage of the ten horns have weakened them, they certainly can have no such power at or near A. D. 2016; which is the year of the beast's final fall chap. xiii. 5, and the grand Æra from which the millennium begins. (8.) The same hour as the witnesses ascend up into heaven, an earthquake will fall upon the court part of the city of Rome, and destroy 7,000 of their nobility and gentry, chap. xi. 13; but there will probably be no such city as Rome A. D. 2016, chap. xix. 3, 20—I only add, by that earthquake *the remnant will be affrighted, and give glory to the God of heaven*, chap. xi. 13; but at A. D. 2016, *the remnant will be slain by the sword of him who sitteth upon the horse; and all the fowls will be filled with their flesh*, chap. xix. 21.

From these considerations I conclude, that the 1260 years of the witnesses, which is the time of this trumpet, must be reckoned, not from A. D. 756 to 2016, but from A. D. 606 to 1866. They cannot be begun sooner, because Popery and Mahometanism did not begin till A. D. 606; and the above reasonings seem to necessitate us to conclude them by A. D. 1866.

But if it should be said, the time of this trumpet ought to be reckoned, not from the time of these witnesses, but from the time of the woe denounced in it; I answer, (1.) each of the three woe trumpets has both a *secular* and *spiritual* woe in it: And (2.) if one part of the *secular* woe of this trumpet was concluded A. D. 1672; see page 116, yet it has in it a *spiritual* woe too; viz, the slaying of the witnesses; whose resurrection is succeeded *the same hour* with another *secular* woe; viz, an *earthquake* at Rome, ver. 13: Therefore, whatever fixes the time of the death and resurrection of the witnesses, certainly fixes the real time of this trumpet; which we have heard will

be from A. D. 606 to 1866; therefore to return to the witnesses, let us see,

4. What is to befall them after they have finished their testimony, ver. 7—12. *When they shall have finished*, or are about to finish *their testimony*, (till then they are immortal!) *the beast which ascends out of the bottomless pit*; see chap. xvii. 8, the same who opened the *well of the abyss*, while he was only a universal bishop, chap. ix. 2; and who, when he had obtained the dominion of a beast, opened the mouth of hell out of the sea at Rome, chap. xiii. 1; *this beast shall make war against both these witnesses, and shall overcome them, and kill them.* Thus, I apprehend from A. D. 1862 to 1866 the pope will prevail against the Protestant and Greek churches; putting down and silencing both these witnesses, so that neither of them will be able to speak for God any more for three years and a half: But this time is certainly to be reckoned as a part of their 1260 years; for, (1.) if the time they lie dead is added to their 1260 years, the same length of time must be added to the 42 months, in which the Gentiles are to tread down the holy city ver. 2; for which we have no warrant. (2.) The phrase *οταν τελεσωσι*, *when they shall have finished*, or be about to finish *their testimony*, may mean the time while they are any way delivering their testimony, as well as the end of it; see *Mat. x. 19. Gr.* (3.) Their dead bodies kept above ground, especially considered in connection with the inebriated state in which their enemies will stand exulting over them, will afford as clear and striking a testimony for God, as they had ever been able to deliver in their lives. (4.) 1260 years are so repeatedly mentioned under the sixth and seventh trumpets, that I cannot suppose either of those trumpets to continue longer than that, chap. xi. 2, 3. xii. 6. and xiii. 5.

To

To say nothing of the fatal tendency which there is, in every part of our depraved nature towards Popery; three things may assist our belief of the accomplishment of this dreadful work, by the above time; viz, (1.) The ten kingdoms into which the ancient Roman empire was divided, will continue to give their power to the beast, till long after that time, chap. xvii. 17. (2.) Though the second beast, (now the Mahometan chief) will not be actually risen out of the earth to support the pope; yet things will probably be openly preparing for his advent, about the time of this murder; which will inspire the first beast with fresh spirits and vigor, chap. xiii. 11. (3.) Things are already working towards so dire an event against the eastern and western churches: For as their sins and ours are sowing the fatal seeds of this destruction; so the Popish powers discovered a greater inclination to assist the Turks, in their late wars, than the Russians; which loudly tells the eastern churches what they are to expect in every future rupture, from that papal pride which effects universal sway, and cannot endure the least controul or opposition—And as to ourselves, as Arian and Pelagian errors in the fourth and fifth centuries, paved the way for Popery in the sixth and seventh; it will be nothing new under the sun, if the Arian and Arminian errors of the seventeenth and eighteenth centuries, introduce popery in the nineteenth and twentieth: And if these errors have already deluged our churches, Popery cannot be far off; for they have the very essence of Popery in them; and whoever promotes them is to all intents and purposes, advancing its interests, however sincerely and resolutely he may seem to himself to oppose it.

I am sensible the Papists (or Pappapists) deny that they are Arians; but they must cease to address

dress the language of blasphemy to the Virgin Mary, respecting her Son, &c. if they expect men of sense to credit the assertion—And though protestant Arians can do but little, besides what the pride of their hearers does for them, to promote their own cause; (—for it will be always disreputable for a sinner openly to degrade his Saviour; besides Arianism naturally inclines its votaries morally to doze, except when rage against the Trinitarians keeps them awake)—yet Arminianism, which is the gate into Arianism, being ever confident and noisy, and putting on bewitching appearances of humility and holiness, can easily effect great things unsuspected, to promote it in the world; for *high thoughts of self*, demand and produce *low thoughts of Christ*. And both these abominations lead directly to *profaneness* and *deism*; But if a thunder storm, if sickness, earthquakes or any awful providence befall the sinner, he cannot stop in either of these; he must fly to *Christ* by faith and repentance; or *Popery* will become his last landing-place in his way to everlasting burnings.

I have written the above, that I may be clear from the blood of all men, into whose hands these lines may fall; and especially from that innocent blood of unborn posterity, which Popery is now preparing to pour out, as a libation to the God of this world. In pursuit of this end, suffer me to add, if the scripture word *reward*, and the like, has emboldened some professing Protestants, with an unblushing countenance, to defend the use of that Popish phrase *the merit of works*; if *religious articles are signed* by many, who know at the same time their fixed intention to oppose them; if much of the modern religion consists in misrepresenting the counsels of God, and the men whose consciences oblige them to declare them; if the *names*
of

of some of the reformers are treated with the most spiteful contempt, by many who know not how to value the blessings they so painfully transmitted to them; if *sable crouds* of pretended witnesses against Popery scarcely forbear avowing it, that they had rather fall into the *see of Rome*, than remove a hair's breadth further from it; and the horror of Popery abates in the minds of the people, in proportion as the danger of it advances: If at the same time profaneness and dissipation increase, which even now call for the aid of pious tricks to satisfy the clamors of waking conscience: If—but why should I add any more?—My tears shall tell the rest—But if this is in any degree a just portrait of the times, it surely cannot appear incredible to any man, that the above event should take place within eighty-eight years from this present A. D. 1778. *A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and forge both moral and penal chains for their offspring.* So did the good Jehoshaphat for his, even to the fourth generation, by his cursed complaisance to the idolatrous kings of Israel; see 2 *Chron.* xviii. and xxv. chapters.

If it is asked, what will become of the church, when the two witnesses are slain, and afterwards? I answer, the mystical body of Christ is temporally, as every limb of it is spiritually, immortal; see chap. xii: And probably when the witnesses are slain in the east and west, the church will find an asylum in America (—which would have been much more extensively poisoned by Popery, if the European nations had found it out some hundreds of years sooner) till after the vials are poured out A. D. 1942. From that time England, and the other horns of the beast, will probably hate the whore, and burn her flesh with fire, chap. xvii. 16. And if the children of the two witnesses fly thither, soon

soon after A. D. 1866 to 1942, this will much people the American waste. I only add here, when the gospel came to England, it came to that which was then reckoned *the end of the world*: And when the son of righteousness shone from England to America, *his going forth was to the end of heaven*; and perhaps from thence *his circuit* will be to all other ends of it; see *Psal. xix. 4, 6. Rom. x. 18.*

But step forward, and, in this prophetic glass, see what a second Judas will do against the bride the Lamb's wife, ver. 8, 9. These witnesses being slain, *their dead bodies shall lie in the street of the great city, which is spiritually called Sodom and Egypt; where also our Lord was crucified.* Literal Sodom is now the Dead sea; but spiritual Sodom, *that mother of harlots and abominations of the earth,* is Rome, chap. xvii. 5: At least the unnatural abomination denominated from Sodom, seems not to have been publickly heard of in England, till the priests were forbidden to marry; for the first law here made against it was A. D. 1112. *Hist. of Popery, Vol. 1. page 359.* The Protestant churches will then lie dead in the Roman state, called *Sodom*; and the Greek church in that which is spiritually called *Egypt*, for its ignorance, baseness, servility and theft; which will be eminently the reigning characters of the east, while these witnesses lie dead there. The sins of both these places debased Jerusalem when our Lord was crucified there; and in these states he is again slain in his members. *And they of the people, and kindreds, and tongues, and nations, in the east and west, shall view their dead corpses three days, that is, three years and a half; and not even suffer their corpses to be laid in graves.* Not so did the Jews treat our Lord himself, he was buried; nor so will they hereafter treat the Turks, they will bury every

every bone they find, *Ezek. xxxix. 11—16*. But who that believes God, ever expected humanity from this beast? Rome had rather that the east and west should bear the stench of these dead, than not have the pleasure of looking upon them. Thus God's truths will be kept as it were dead above ground, perhaps under the hated name of Calvinism, to make sport for a scoffing world. But God's hand is in it, that they cannot bury these witnesses: However, this is not politic; for as long as they keep them within view, something which they have said will rise up in the consciences of men: Yet they resolve upon a triumph, and the joy is almost universal; for it is added,

Ver. 10. *They who dwell upon the earth*, a terræ-filial brood, *shall rejoice over them*; that is, the west over the Protestants, and the east over the Greek church *χαρουνται και ευφρανθησονται*: And they will so *carouse*, that whole hecatombs of themselves will fall together at the shrine of Bacchus; and so *frantick* will their joy be, that if God was not soon to reanimate his witnesses, human nature could not long survive the wounds which it will then receive from its own intemperance; whilst they *make merry*, and *send gifts to one another*; because these two prophets, in word and deed *tormented them who dwell upon the earth*, ver. 3—6. Thus will Christ mystical be wounded in the house of his pretended friends, *Zech. xiii. 6*. But this *triumphing of the wicked will be short*, *Job xx. 5*; for

Ver. 11, 12. *After three days*; that is, three years and a half, *the spirit of life from God* (which had, in a great measure, awfully suspended its influences for the same length of time as the heavens withheld their rain, at the prayer of Elijah, *1 Kings xvii. 1. Jam. v. 17*;) again entered into them; and immediately *they stood upon their feet*: And,
in

in the midst of the forementioned dissolute banquetings to which these hypocrites had abandoned themselves, *great fear fell upon those who looked upon them*, like that which seized Belshazzar, when the fingers of a man's hand, writing against the wall, announced his irrevocable doom, *Dan. v. 6.* And, whilst their enemies wished in vain to turn their eyes from the terrifying sight; *they heard a great voice from heaven, saying to them, Come up hither:* And thankful for so high a calling, immediately *they ascended up to heaven; and their enemies fixed their astonished eyes upon them.*

These phrases of the *beasts making war* against the witnesses, and *overcoming and killing them*; and *their dead bodies lying in the streets of the great city*, probably describe a literal slaughter which the beast will make of the Protestant and Greek churches about A. D. 1862. Yet as the *witnesses* may be said to be slain, as to their office, when, through the power of a deep sleep falling upon them, and the aboundings of a worldly spirit, they cease to prophecy against these abominations; so their death will doubtless be *spiritual* before it is *temporal*; and the former more extensive than the latter: For (1.) persecution alone, can never reduce the church of God to so low a state as is here described. When men are *reproached for the name of Christ, the spirit of glory and of God rests upon them*, 1 Pet. iv. 14; (and this will make the blood of the martyrs the seed of the church at A. D. 1866; after that seed has lain three years and a half under the clods :) But no such glory awaits professors, when they are taken in the devil's net, and when Balaam's advice hast cast the most fatal of all *stumbling-blocks* in their way, *to eat things sacrificed to idols, and to commit fornication*, Rev. ii. 14. (2.) If but few magistrates have now the oil of the spirit in them, to furnish the

the candlestick with light; and they have generally ceased to exert their power both against Popery, and that profaneness which leads to it: And if at the same time, many ministers and churches (*prob dolor!*) virtually bear witness *for*, rather than *against* Popery; whatever our successors may see, we already behold the spiritual death of many of the witnesses. (3.) If the resurrection and ascension of the witnesses are to be understood spiritually or metaphorically, it will be the more probable that their death ought to be understood in part so too; but the following reasons incline me to understand their resurrection and ascension to heaven spiritually; viz,

(1.) Because this phrase *the Spirit of life*, has a spiritual meaning in other places; see *Rom. viii. 2. The law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death*; and *John vi. 63, The words that I speak unto you, they are spirit and they are life*. (2.) *Standing upon the feet*, in many places of scripture, signifies, having strength and courage for vigorous exertion, *Ezek. ii. 1, 2. iii. 24. and xxxvii. 10. Dan. vii. 4. and x. 11. Rev. i. 17*. And Christians are not only said to be *raised up together*, but *made to sit together in heavenly places in Christ Jesus*; which was eminently and visibly true of many primitive believers, after the day of Pentecost, *Eph. ii. 6*; see also *Heb. xii. 22—24*. (3.) If the witnesses should be literally raised from the dead A. D. 1866, this would seem to be *the first resurrection*; but *the first resurrection* will not take place till a hundred and fifty years after that time, and that also will be spiritual; see chap. xx. 5. (4.) The similar phrase of the *Man-child caught up to God and his throne*, chap. xii. 5, seems to be understood spiritually; therefore the ascension of these witnesses may be spiritually too. And (5.) if all these witnesses are caught up into heaven, as
Enoch

Enoch and Elijah (—not to say, that some who may witness against Popery and Mahometanism, will be altogether unfit for such an honour—) there will be none left, that we know of, for God upon earth; yet a great work is to be done under the seventh trumpet, in which human instruments will no doubt be employed. But if these witnesses attain unusual degrees of heavenly mindedness, which seems to be meant by their *ascending up into heaven*, they will be the fitter instruments of God's glory, under the seventh trumpet: And at the same time their spirituality will vex their enemies, more than if they had been taken to heaven out of their way.

VI. This trumpet concludes with an account of an earthquake, which will fall upon the court part of the city of Rome, ver. 13. *And not only the same year, month, week, and day, but in the same hour*, in which the spirit of God came, in such a sudden and most extraordinary manner upon these witnesses, *there was a great and violent concussion, or earthquake felt at Rome: And the tenth part of the city fell; and in the earthquake were killed seven thousand ονοματα ανδρων names of men*; that is, men of figure and note; who were unhappily, but, as it were, the names of certain useless figures upon earth: *Vox et præterea nihil—And the remnant were affrighted, and gave glory to the God of heaven*: But this was no more than a legal or servile act of worship; as appears by the pouring out of the fifth vial upon the seat of the beast some years after; see chap. xvi. 10. (so it is said in *Psal. lxxvi. 3, Through the greatness of thy power, shall thine enemies lie unto thee*, Heb.) And that Rome is the city here intended is certain, because no other literal earthly city, then standing, is spoken of in this prophecy, but that which at the time of this vision, reigned over the kings of the

the earth chap. xvii. 18. Such an earthquake Rome has not yet experienced; but will at the close of this trumpet, probably in the year 1866; see chap. xi. 13.

It is added ver. 14. *The second woe is past*; in the time of which notice has been given us of a most horrid abomination chap. xi. 7, which will not be finished till under the next trumpet; to which place a full account of its nature, and the time of his continuance is therefore delayed. *Behold*, though this woe did not come till many years after the first, yet *the third woe*, as a woe, *cometh more quickly* after it, than that came after the first; for such warnings have been given, both by the witnesses, and what has befallen them, and by the above earthquake, that there is no need of further delays: And accordingly a word is here used; viz, *ταχυ* *speedily*, which every where in the New Testament expresses an action immediately begun, or advancing from the time spoken of; see *Matt. v. 25. and xxviii. 7, 8. Mark ix. 39. and xvi. 8. John xi. 29. Rev. ii. 16. iii. 11. and xxii. 7, 12, 20.* Accordingly, I apprehend, that the Mahometan chief will be converted to papal Christianity A. D. 1866; will begin to call himself the apostle of Christ, within six years after that; and exert all the infernal powers attributed to the second beast by A. D. 1882, or at furthest by 1886; see chap. xiii. 11—17. But though the third woe comes so quickly after the former, and *the war* of the second beast is announced by sound of trumpet, as the two preceding woes had been; (see again *Jer. iv. 19.*)—yet

The seventh Trumpet

has this peculiar to itself, that, whilst the others begin with desolations and destruction, this sounds aloud the triumphs of divine glory and grace,

before any thing is expressly said of the malicious rage of the enemy ; which gives us reason to expect some very glorious display of divine grace (as well as of wrath) at the beginning of this trumpet ; and such will the return of the Jews to their own land be chap. xiv, 1—5, and the subsequent conversion of the Gentiles, ver. 6, 7.

15. And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of the world are become *the kingdoms* of our Lord, and of his Christ ; and he shall reign for ever and ever.

16. And the twenty-four elders, who sat before God on their thrones, fell upon their faces, and worshipped God ;

17. Saying, We give thee thanks, O Lord God Almighty, who art, and who wast, and who art to come ; because thou hast taken *to thee* thy great power, and hast reigned.

18. And the nations were wrath ; and thy wrath is come ; and the time of the dead, that they should be judged : And to give a reward to thy servants the prophets, and to the saints, and to them that fear thy name small and great ; and shouldest destroy them who destroy the earth.

19. And the temple of God was opened in heaven ; and there was seen the ark of his covenant in his temple : And there were lightnings, and voices, and thunders, and an earthquake, and great hail.

The three last trumpets contain an orderly series of the most interesting events, which are to befall

befal the church and the world from A. D. 606 to the end of the world, and to all eternity; the times of which are partly marked by the trumpets under which they are described; but much more by the years allotted to some considerable events which are expressly described under each of those trumpets. Therefore, as this part of the word of God will soon become as clear as any other, so these considerations may well encourage us to endeavour to develope those mysteries, which yet lie concealed for unborn posterity; whom we cannot sufficiently serve, without warning them of what we apprehend they are to expect.

We found the time of the sixth trumpet, by the two 1260 years given under it ver. 2, 3; the one for the Popish and Mahometan *Gentiles*, and the other for the *witnesses*; whose times we found to coincide with each other from A. D. 606 to 1866; see page 116—120. And as *the third woe cometh quickly* after the second ver. 14; and the word *ταχυ* *speedily*, there used, teaches us to expect some melancholy events of the seventh trumpet; actually to commence from the time of this warning; see page 129, 130; therefore we conclude that the seventh trumpet will sound A. D. 1866—May the Lord from his word open to us, by his Spirit, its great event!

This trumpet speaks nothing of Mahometanism; but gives us a fuller explanation of that greater abomination *Popery*, which is to survive it 150 years. And ver. 18 gives us a summary of the contents of this trumpet, or a general account of the things which will occur, from the time when it is sounded to the end of the world, and to eternity.

Immediately after the Lord has reanimated his dead witnesses, and after the earthquake at Rome ver. 11—13, there will be *great*, numerous, and

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most earnest voices heard in heaven, that is, in the church; see chap. viii. 1, saying, *The kingdoms of this world east, west, north and south, are become the kingdoms of our Lord and of his Christ; and men and babes of every tongue, now resign themselves up to his tender and faithful care; and he; viz, God and his Christ (who are one John x. 30.) shall display his saving power upon them, in such a manner as he had never done before; and reign for ever and ever, ver. 15.*

And though no notice had been taken, in this prophecy of the *four and twenty elders*, who are the heads of the Jewish and Christian church, ever since that remarkable conversion of Jews and Gentiles in Constantine's time, chap. vii. 11, 13: Yet now at the beginning of this trumpet, the Jews are to be brought back to their own land; see chap. xiv. 1—5; therefore we hear again of these elders, ver. 16—18, who *sat on thrones as kings*, chap. i. 6: And probably their being found on thrones before God when this trumpet sounds, may intimate, that their conversion will begin before A. D. 1866; though their return to their own land will not take place till that time, as this trumpet declares. These elders then being before the throne, and hearing this jubilee trumpet sound, they *fell upon their faces and worshipped God; saying, We give thee thanks, O Lord God Almighty, whose glorious essence takes in past, present and to come, that thou hast taken to thee thy great power, and hast reigned. And the nations in general were wroth*, particularly Gog and Magog, chap. xx. 8, at thy nearer approach to, and more dreadful exertions against them; therefore these briers and thorns will set themselves against thee for 150 years, under this trumpet; after which thou wilt put a period to their usurpations, and shake their Babel down: For thy long-predicted

dicted wrath is come: *And the time of the dead, that they should be judged; and the set time to give a reward, not of debt but of grace, to the souls and bodies of thy servants the prophets, both on earth and in heaven; and to the saints in general, and to them that fear thy name both small and great, and that thou shouldest destroy them who destroy the earth.*

The nearer our Lord comes to men, with the greater rapture will the saints contemplate his personal dwelling in our nature, that temple of God, *John ii. 21*; and see so much the more glory in his church which is *his body, Eph. i. 23. Rev. xi. 1*; and which exists partly in heaven, and partly on earth. But, besides the new views which will be given of these things under this trumpet, is added ver. 19, *And the temple of God was opened in heaven; and there was seen in his temple the ark of the covenant; which once contained the two tables of the law for the Jews, yet concealed them from them: So concealed too was the heavenly manna, after they came to Canaan, and the ever-budding rod of our great High-Priest which lay beside the ark; together with all other things which the holy of holies contained; see Exod. xvi. 33. Numb. xvii. 10. 2 Chron. v. 10; see also Mr. Poole on Heb. ix. 4. Once these things had been done in parables; and Uzzah the priest died for touching the ark, when he ought to have borne it on his shoulders; and the Bethshemites were smitten for looking into it, 1 Sam. vi. 19. 1 Chron. xiii. 10. and xv. 12, 13: But now the grace, represented by these material symbols, is laid open to the view of every believing worshipper, Jew and Gentile; for A. D. 1866 being come, the Lord hath bound up the breach of his Jewish people, and healed the stroke of their wound; therefore now, according to his promise, Isa. xxx. 26, the light of the moon of Jewish*

shadows is as the light of the sun, and the light of the sun sevenfold, as the light of seven days; see at chap. iv. 5. Christ's death rent the vail of the temple, *Matt.* xxvii. 51; and under the seventh trumpet the Spirit of God will gloriously rend the vail which is upon our hearts, *2 Cor.* iii. 16. *Hos.* vi. 3. Yet when the temple of God is opened and the ark seen, that ark of the covenant cannot be fully opened to the saints, till they come to heaven.—*And there were lightnings, and voices, and thunders, and an earthquake:* These were the usual attendants and indications of the divine presence, when he came to establish a new law, to reveal something before unknown, or to give a new discovery of himself in providence or grace, *Exod.* xix. 16. *Rev.* iv. 5. and viii. 5: And, as these dreadful signs will be repeated at the pouring out of the seventh vial, chap. xvi. 18, 21; so on this occasion too they demand attention, to preserve worshippers from irreverence, whilst admitted so near, as to look into these sacred mysteries: For even our new covenant God is a consuming fire, to all who trifle with his grace *Heb.* xii. 29; and he will be sanctified in them that come nigh him, *Lev.* x. 3.

C H A P. XII.

1. **A**ND there was seen a great sign in heaven, a woman clothed with the Sun and the Moon under her feet; and upon her head a crown of twelve stars.

2. And

2. And being with child, she cried, travailing in birth, and pained to be delivered.

3. And there was seen another sign in heaven; and behold a great fiery dragon, having seven heads and ten horns; and upon his heads seven crowns.

4. And his tail drew down a third part of the stars of heaven, and cast them to the earth: And the dragon stood before the woman, who was ready to bring forth, that when she was delivered he might devour her child.

5. And she brought forth a masculine son, who was to rule all the nations with a rod of iron; and her child was caught up to God, and his throne.

6. And the woman fled into the wilderness; where she hath a place prepared of God, that they might nourish her there, a thousand two hundred and sixty days.

7. And there was war in heaven; Michael and his angels warred against the dragon; and the dragon fought and his angels.

8. And they prevailed not; neither was their place found any more in heaven.

9. And the great dragon was cast out; the old serpent called the devil and satan, who deceives the whole world, was cast out into the earth; and his angels were cast out with him.

10. And I heard a loud voice, saying in heaven, Now is come salvation, and the power,

power, and the kingdom of our God, and the authority of his Christ; for the accuser of our brethren is cast out, who accused them before our God day and night.

11. And they have overcome him by the blood of the Lamb, and by the word of their testimony: And they loved not their lives unto the death.

12. Therefore rejoice ye heavens, and ye who dwell in them. *But* woe to those who inhabit the earth, and the sea; for the devil is come down to you, having great wrath, because he knoweth that he hath but a short time.

In these verses we have an account (1.) of the church, under the similitude of a woman beautifully arrayed and pregnant; (2.) of a great fiery dragon which stood before her, ready to devour her child: Yet (3.) she is safely delivered, and her child effectually guarded. (4.) She flees into the wilderness, for 1260 years. (5.) A war ensues in the church between Christ and the dragon; in which the latter is routed and cast out. (6.) A triumph is sung on this occasion: And (7.) an alarm is sounded to the inhabitants of the earth, on account of the dragon's being cast out amongst them.

I. We have an account of the church under the striking similitude of a woman, beautifully arrayed and pregnant ver. 1, 2. At ver. 14, it will be proved that this is the same person, who had been represented at A. D. 756, as two witnesses prophesying in sackcloth chap. xi. iii; only *then* and *there* she appears without that conspicuous glory, here described, which John did not see the church arrayed with till under this seventh

trumpet; nor may we therefore expect to see it generally diffused, till A. D. 1866. Yet observe, our author does not say of this woman, or of the dragon ver. 3, *I saw them*, which is the phrase used seven and thirty times in this book, but ~~when~~ *there appeared or was seen in heaven*; for these signs will be generally and universally seen by all, in their own times.

That the church militant is here described is plain; for the present is the only state in which this woman, the church can be pregnant, bring forth a man-child, or be annoyed by the dragon: Yet she is seen in heaven, both to intimate that the church of God is as much raised above the men and the enjoyments of the world, as the visible heavens are above the earth; and that grace is glory begun. In the present state even the genuine members of this heaven the church, are feeble, tender and delicate as a woman; but being taken out of the side of the second Adam, in the hour of his crucifixion, (See Gen. ii. 21, 22,) they all love him tenderly, and rely upon him with unreserved confidence: And these happy persons, living in a state of vital union with the Son of God, are even here said to be *clothed with the Son of Righteousness*, Rom. xiii. 14. Gal. iii. 27: For the bride the Lamb's wife, shines in the rays of her Husband, (*Uxor fulget radiis maritis.*) No doubt this phrase chiefly describes the spiritual glory of the saints, as it is seen by the eye of God, *psalm xlv. 13*; yet when their Lord is eminently with them, his glory is *seen upon them* by man too; and they diffuse around them that instrumental light, heat and fructifying influence which this metaphor expresses. Every age since A. D. 756, has produced here and there an instance of a person *clothed with the sun*; for whose sake the witnesses are called by the name of this woman, ver. 14.

But

But the church of God in general, never yet appeared with that conspicuous glory, and prolific spiritual power which this metaphor imports, but will when the seventh trumpet sounds; at which time she will not only trample upon all sublunary things, but have *the moon* of Jewish ceremonies *so under her feet* as she has not at present, yet not to despise, but to use them as her stable ground to stand upon, *Isa. i. 13, 14: And upon her head a crown of twelve stars*, which are the twelve apostles of the Lamb, chap. i. 20. and xxi. 14: Therefore to despise their writings is not the spot of God's children; who on the contrary, especially at the time here specified, will as earnestly contend for their inspired epistles, as the princes of this world for their crowns, though in a far different manner.

Such a great and conspicuous sign will the church afford under his trumpet, and exhibit to the world a striking view of what it infinitely concerns them to be *Isa. viii. 18*; for it shall be then eminently cried to her from the word, *I have espoused you to one Husband, that I may present you as a chaste virgin to Christ*, 2 Cor. xi. 2; therefore *thy Makers is thy Husband, the Lord of Hosts, is his name Isa. liv. 5. Heb.* And as our Lord will then come, by his Spirit, to dwell with his church, *which is the mother of all believers*, she will cry, *travailing in birth, and pained to be delivered*. Christ brought forth the church meritoriously with travailing pains *videlicet Acts ii. 24*; and churches and ministers must not hope to bring forth souls for God without pain even in these gracious times: We must *travail in birth*, if we expect to have *Christ formed in any* by our means, *Gal. iv. 19*.

II. A great red dragon stands before her ready to devour her child, ver. 3, 4. This enormous serpent is the devil, *that old serpent*, who *deceiveth the whole world*, ver. 9; but as it cannot be said of the

the devil personally, that he has *seven heads, ten horns, and seven crowns upon his heads*, which is the well-known description of the *beast* every where in this prophecy, chap. xiii. 1. and xvii. 3; therefore we must necessarily understand what is said of the dragon, ver. 3, of the pope to whom the Holy Ghost has here given the devil's own name a dragon; the reason of which may be well expressed in the words of Jerom on *Dan.* vii. 1; who, speaking of the ten kings who were to share the Roman world amongst them, adds 'an eleventh shall arise, a little king, *in quo totus satanas habitaturus sit corporaliter*;' in whom 'satan shall wholly inhabit bodily;' see *Dr. Halifax on Prophecy*, page 91. Observe therefore, that that power at Rome, which had been called a *fallen star* under the fifth trumpet, chap. ix. 1, and a *beast* under the sixth, chap. xi. 7, obtains under the seventh trumpet the devil's own name, a *dragon*. See an observation on this word near the end of the remarks on chap. xiii. In times past satan raged against the church, as a dragon, by the Egyptians, *Psal.* lxxiv. 13. *Isa.* li. 9. *Ezek.* xxix. 3: But now his fury is to be exerted by a Christian Roman power, under whose purple and scarlet he conceals himself; and the self-colour of his native cruelty is not altered, by those oceans of protestant blood which he sheds, under this red flag of infernal war.

The time when the dragon will make this attack is also declared, both by the trumpet under which this description falls, and by the account here given of him ver. 3. He appeared *having seven heads*; which are both the *seven hills* on which Rome stands, and the *seven* distinct forms of government which succeeded each other there, chap. xvii. 9, 10: *And ten horns*, which are the ten kingdoms into which the Roman empire was divided, ver.

ver. 12. of that chapter: *And seven crowns upon his heads*, that is, a crown upon each hill, as well as upon each of those seven forms of government which took place amongst them; viz, kings, consuls, dictators, decemvirs, military tribunes, emperors, and dukes say some: And if the dukedom of Rome, under the exarchs of Ravenna, was his seventh crown, he was degraded to this A. D. 566, which continued till A. D. 727; when this dukedom, threw off allegiance to the eastern emperor, and revolted from the exarch to the pope. Taking the words in this sense, the *beast is the eighth* form of government at Rome, chap. xvii. 11. But as a ducal coronet was not very worthy to be joined with his other six crowns, we may theretofore consider him as obtaining his seventh crown, A. D. 756, when the pope became a beast: In this sense he is *of the seven* forms of government, chap. xvii. 11; and then it was that *the dragon*, the devil, gave his power, his throne, and great authority to the beast, chap. xiii. 2. (which will be again renewed and confirmed to him, under the devil's own name a dragon, in the time of this trumpet, by means of the second beast,) chap. xiii. 11.

Taking the words in this sense, this event falls in exactly with the first visible flight of the woman into the wilderness, for *a time, times, and half a time*, ver. 14. But though his seven forms of government have been crowned so long ago, his seven *hills* have not yet been all crowned, or made the seat of royal residence; but these words inform us that they will be so by the time that this trumpet sounds: For observe, it is not said, chap. xvii. 9, 10, that his *seven heads are seven mountains* OR *seven kings*, but *seven mountains* AND *seven kings*; which obliges us to enquire for a time when his heads, taken in both these senses, will be crowned.

ed. The word occurs in both these senses, chap. xiii. 1, 3, and must have both here. Rome's seven heads of government were all crowned by A. D. 756; but the seventh trumpet had not then sounded, the church was not then clothed with the sun, or eminently pregnant, nor was the dragon cast out of the church soon after that time; but all these things must concur to mark the times here pointed out. Besides the text speaks of the heads of this dragon himself as crowned; and though the six crowns set upon the heads of his heathen predecessors, might, in a sense, be called *his* crowns (as *his* both resembles, and derives honour from each of *theirs*;) yet when his seven hills shall be crowned, it will then be more literally true, that *upon his own heads are seven crowns*.

But who would have thought to find a dragon, so near this woman, or in the church of God! yet the beast had been nursed up for many centuries, where we should least have expected to find him: And, though his nature seemed essentially contrary to her's, he lived in actual peace with her, while she was contented with the mere name of a Christian, and, under that abused signature, played the harlot with him: But if the Lord Jesus must dwell with her by his spirit; if she is with child, and desires to bring forth fruit to her divine Husband; this will turn the beast into a dragon, and as such he here stands before her, when she was about to be delivered, that he may devour her offspring (which he knew would fight against him) and secure her for himself afterwards. Yet see!

III. She is safely delivered, and her child caught up to God and his throne, ver. 5. *She brought forth* *viv* *appears* *a masculine son*; who in a vital union to the Lord Jesus, was not only to rule the nations with which he had any immediate concern, as it is promised to every one *that overcometh*,
chap.

chap. ii. 26, 27; but as the spiritual empire of Christ was now become more extensive than ever, it is promised to this new-born heir of salvation, that *he shall rule all the nations in general with a rod of iron.*

This masculine son could not be Christ himself; for, not to say that his birth occurred above eighteen hundred years before these times; or that the characters here given of the church, as *clothed with the sun; having the moon under her feet, and upon her head a crown of twelve stars*, neither suited the Jewish church, nor even his own mother the Virgin Mary, at the time of his birth; though nature had given Rome seven hills from the beginning, at the time of Christ's birth it had not had its *seven kings*, nor its *ten horns*, nor *seven crowns upon its heads*, in either sense of that word. The same reasons in general also conclude against understanding this masculine son of Constantine the Great, of whom many expositors have understood this; and one or other of them will forbid us to apply the word to any person whatever, who shall be born before this trumpet sounds. Yet I cannot suppose that any individual only it intended by this masculine son; but rather the glorious instruments in general which the church will bring forth, under the seventh trumpet, to oppose popery (with the unanimity of one man;) and especially those of the Jewish nation: For when the Lord comes to perform that *good thing which he promised to the house of Israel, and to the house of Judah; in those days, and at that time, said the Lord, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.* And this is the name where with the mother of this illustrious progeny, who is clothed with the sun, shall be called, *the Lord is our Righteousness, Jer. xxxiii. 14—16.* But
Isaiah

Isaiah seems to speak yet more expressly of this masculine son, chap. lxvi. 5—9; where, predicting the Jews return to their own land, it is declared, ver. 7, 8. *Before she travailed she brought forth, before her pain came she was delivered of a man-child*, whose exploits will make his name remembered as long as the world stands, as the word *וְכָר* a man-child imports: Therefore it is added, *who hath heard such things? who, even among Abraham's descendants themselves, hath seen such things? shall the earth be made to bring forth in one day! or shall a nation to be born at once! for as soon as Zion travailed she brought forth her children*, even this masculine son, with whom the promises had been big for so many hundred years. But now at the beginning of this trumpet, Sion will bring forth such an offspring, as will be adapted to give a convincing, and almost irresistible demonstration of the excellence and glory of the gospel. And the above scriptures, compared with this, seem to give additional reasons to believe, that the Jews will be brought home to their own land at the beginning of this trumpet; see chap. xiv. 1-5.

That the Lord might perform his word to David, he preserved Joash from the bloody Athaliah by Jehosheba, who *hid him six years in the temple*, 2 Kings xi. 1—3: So this masculine son, who was instrumentally to rule all the nations with a rod of iron, *ἡρπασθη* was snatched up suddenly, hastily and powerfully to God and his throne; see Eph. ii. 6. Col. i. 13. Gr. And some of these servants of God may perhaps be taken to dwell with him at Jerusalem; others preserved by flight into the wilderness, ver. 6; whilst others are removed to heaven: But all will be safe, as if *caught up to God and his throne*; where they shall rule with the saints; and take, and possess the kingdom for ever and ever. Dan. vii. 18.

IV. The woman, the church, flees into the *wilderness*; by which word, say the learned Ainsworth and Dr. Doddridge, is meant *uncultivated lands*, in opposition to those which art and industry have made *fruitful*: But this was not her first flight into the wilderness; which is related in its proper place, ver. 14, where it is referred to as in a great measure past; and what remains of her 1260 years, there mentioned, at the time of the sounding of this trumpet, will be fulfilled under it; viz, from A. D. 1866 to 2016. At the sounding of this trumpet, neither *the holy city* Jerusalem, nor yet the church of God in general will be *trodden under feet*; as they both had been during the whole time of the witnesses, chap. xi. 2, 3: Yet, fresh troubles arising against the woman under this trumpet, at A. D. 1866, she will again obey that order of her Lord, *when they persecute you in this city, flee ye to another* *Mat. x. 23*: Therefore, leaving that part of the wilderness where she had long been, (and which through the blessing of God on her industry, in a great measure, ceased to be a wilderness,) as Judea could not hold all God's out-casts, at A. D. 1866 she *fled*, probably *into the wilderness* of America; that there she might peaceably wear her unfashionable celestial dress, ver. 1; to which the *corrupt establishments* in her former neighbourhood were, alas! too unfriendly. Here, pleased with her solar robes and starry crown, her divine Husband dwells with her; and she enjoys the place of her residence, as it was *prepared of God for her*; that her magistrates and ministers, yea that men and angels, under the eye and blessing of her own God, might *nourish her there a thousand two hundred and sixty days*, or years. It is the same length of time as the two witnesses prophesied in sackcloth; called *forty two months*, as they will be to their enemies

enemies, chap. xi. 2, 3; and the same as the *times, times, and half a time*, ver. 14 of this chapter.

But the grand enquiry here is, From what period are these 1260 years to be dated?—And how earnestly I have studied, and besought the God of heaven, to enable me to give my reader satisfaction in this point, will appear when time is no more—I can think of but three periods from which the preceding and subsequent prophecies of this book will, in any sense, permit us to begin them; and they are all very remarkable in this vision; viz, A. D. 606, 756, and 1866—Let us consider what may be said of each of these, with respect to this her 1260 years flight.

It does not seem reasonable to begin them from A. D. 606; because (1.) As the holy Ghost had before informed us of the state of the church from A. D. 606 to 1866, by the account of the two witnesses, chap. xi. 2—12; in so short a prophecy, it is more honourable to the inspired author, to suppose him to go forward to some new matter, than to return, without necessity, to a subject which had been described before. (2.) This would be to describe a time which has no concern with this trumpet but as there are no other descriptions under this, or any preceding trumpet, but what, in part; at least, concern its own proper time, therefore this also must. (3.) This would make the woman's flight into the wilderness, as it were *from the face of the serpent*, 1410 years; but though she may be much longer than that in a wilderness, she is to *flee from* before *the serpent* only 1260 years, ver. 14. (4.) It would be absurd to begin the time of her flight from the Roman beast, or dragon, ver. 3, before the time that the Pope became such; but he was neither a beast, nor a dragon, at A. D. 606; therefore she could not then flee from him as such.

Nor can her 1260 years be reckoned from A.D. 756; (1.) Because this would make ver. 14, a tautology, or needless reference to what had been before described; for there it will appear that her flight *from the face of the serpent*, exactly coincides with his 1260 years from A. D. 756 to 2016; see chap. xiii. 5. (2.) Not one of the things which are said of this *woman*, or of the *dragon*, in these verses will agree to A. D. 756.

It remains therefore, that her 1260 years must be dated from A. D. 1866, when this trumpet sounds. They cannot, I apprehend, begin sooner, (1.) Because the church (which is represented as God's *sealed* ones under the fifth trumpet; as his *witnesses* under the sixth; and as the Redeemer's bride under this trumpet) will be *clothed with sackcloth* from A. D. 606 to 1866, chap. xi. 3; therefore she cannot be *clothed with the sun* till some time in that year: For that this *woman* and the *witnesses* both represent the church of God, will appear at ver. 14; and as the Lord cannot have two different interests in the world, so his church cannot be both *clothed with sackcloth*, and *clothed with the sun*, at the same time. (2.) It is not till A. D. 1866 that it is said, *The kingdoms of the world are become Christ's*, chap. xi. 15; therefore till then the church will not eminently cry, *travailing in birth*, or be in *pain to be delivered*, ver. 2. (3.) As the Roman beast will not have his *seven crowns upon his heads*, in both senses of the word *head*, till A. D. 1866; so God has not given him the name of a dragon, till under this trumpet, ver. 3. True, at ver. 14, he is called a *serpent* from A. D. 756 to 2016; but though every dragon is a serpent, every serpent is not a dragon; nor is the pope called so till A. D. 1866. (4.) Though the witnesses, by their testimony, *tormented them that dwell on the earth*, chap. xi. 10, yet as witnesses it was not their business to fight; but in these times,

times, both *Michael and his angels fought against the dragon*, ver. 7; which inclines me to date these times after the 1260 years of the witnesses. (5.) After this engagement the *dragon was cast out into the earth, and his angels were cast out with him*; neither could they find their place any more in heaven, ver. 8, 9: But the dragon was rather taken into, than cast out of, the church at A. D. 756; nor was it likely that his sentence of excommunication should be even pronounced by the court, till the witnesses had finished what they had to say against him, A. D. 1866: From A. D. 606 to that time, which is the whole time of the sixth trumpet, the Pope sits in court unblushing to hear what the witnesses testify against him. And when his sentence of expulsion is pronounced, it must be executed by force of arms; for which purpose two swords will hardly be enough (unless we understand them of the temporal and spiritual sword); therefore he who said, *Put up thy sword into his place*, when his own life was in danger, may perhaps hereafter, in favour of his bride, visibly say by his providence, *He that bath no sword, let him sell his garment and buy one*, Matt. xxvi. 52. Luke xxii. 36, 38: For now the dragon, who has never yet been cast out of the church; (but is expressly said to stand *before the woman*, when she was ready to be delivered, ver. 4.) will be cast out after A. D. 1866, and *his angels with him*. (6.)

If the Pope in any sense drew down the political or ecclesiastical stars of heaven at A. D. 756, I fear at that time he drew much more than a third part, or even two thirds of them: But while it fills me with horror to hear, that after the resurrection of the witnesses, and their ascent to heaven, his tail will draw some of them out of the church, and cast them to the earth; it is a pleasure to hear that he will prevail but against one third part of them, ver. 4: And the time when he will so prevail,

seems to be intimated in the word *supra* *he drew*; for his drawing them down supposes his own descent with them, which, we have before heard, will not take place till after A. D. 1866. I only add, (7.) This enemy, who had *accused* the witnesses *before God day and night*, cannot be said to do it so immediately *before God*, when he is cast out of the church into the earth: And the triumph sung on this account, will be more proper after A. D. 1866 than it had ever been before; viz, *Now is come salvation, and strength, and the kingdom of our God, and the authority of his Christ*, ver. 10; see chap. xi. 15.

If these reasonings are just; and if the things which are here said of the *woman*, of the *dragon*, and of Christ's *victory* over him, will agree to no year before 1866, the conclusion is unavoidable; viz, that her 1260 years, ver. 6, must be dated from that time; and consequently they will end A. D. 3126, which is the last account of time in this book; but I have reckoned it 3125, because the Pope was nearly a universal bishop A. D. 605, as he became a beast A. D. 755; though he is not commonly thought to have had full possession of a beast-like power till the year after.

I consider therefore the words in ver. 6, as an account of the state of the church from A. D. 1866 to the end of the world; and reckon her 1260 years the time of this trumpet, so far as time reaches; see chap. xx. 11—15, where the objections against supposing the time of the end of the world to be given us in this prophecy, will be carefully discussed. At present it may favour this thought to observe, (1.) That, as the time of both the preceding woe-trumpets has been expressly given us under each, it is the more reasonable to expect that of this; especially as the giving us the time of this trumpet, assigns additional reasons of

of importance for giving us the times of the preceding. (2.) Separate from what is said in this verse, we have an account of 1150 years which will be spent under this trumpet; viz, 150 years at the beginning of it, which are the last times of the beast, in which the woman *flee from the face of the serpent*, properly so called; viz, from A. D. 1866, to 2016, ver. 14; and the 1000 years in which satan is bound and cast into the bottomless pit, chap. xx. 1—5: After which he will be loosed out of prison for *a little season*, that is, for a part of the remaining 109 or 110 years.

(3.) There is an observable difference between what is said of the woman's *fleeing* and *flying* into the wilderness at ver. 6 and 14; which may incline us to make a very different estimate of them. At A. D. 756, when the beast was rising, and the holy city trodden under feet, chap. xi. 2; being the minority, and her enemies triumphant, the wilderness was this woman's *own place*, ver. 14; but at A. D. 1866 ver. 6, when the kingdoms of this world are become the kingdoms of Christ, it will appear that she deserves a more honourable place in the world; Yet being still forced to *flee* after A. D. 1866 from the same beast, *she hath a place prepared for her*, not of men, but of God: And if America is the wilderness here intended, where she is to be fed to the end of the world, by the time this trumpet sounds, it will appear by what methods God has been preparing this wilderness for her reception, ever since Mr. Robinson's flock settled there A. D. 1620—Again, at A. D. 756 she flies, for the whole of her 1260 years, *from the face of the beast*, that is, *the serpent*, ver. 14, chap. xiii. 11; but at A. D. 1866 ver. 6, there are but 150 years of the beast's time left, in which she can *flee* from him; and his chief exploits in that time will be confined to near the first half of

it; therefore it is not, nor could it have been said of this her second flight as of the former that she fled so long from him—At A. D. 756 she flew with rapid haste upon the *two wings of the Roman eagle*, ver. 14, which she saw were given her for her safety *ἵνα περναί* that she might *fly into the wilderness*; where even this bird of prey foraged for her, as long as it had any use of its wings; but being off from these wings at A. D. 1866, when she is *cloathed with the sun*, &c. she will be more confident and daring; and, having stayed in her own place for perhaps two thirds of her month of thirty years, after her hard travail in bringing forth the *masculine son*, she will at length, probably at A. D. 1886, *flee εἰς τὴν ἔρημον* into the wilderness, because she sees it is the *place prepared of God for her*; not merely for safety, but *ἵνα ἐκεῖ τρεφῶσιν αὐτήν* that they may *nourish her there*, ver. 6: Accordingly, when this trumpet sounds, it is said in the present tense *ἐκεῖ τρεφεταί*, *she is nourished there from the face of the serpent*, ver. 14.

Having thus remarked the difference between her first flight A. D. 756 ver. 14, and her second after A. D. 1866 ver. 6, it may be asked, But why is the account of her second flight into the wilderness ver. 6, placed before her first ver. 14? I answer, in every short history, while the author is describing a regular series of events, it is common to reserve some grand incident, which will throw considerable light upon the preceding and subsequent parts of the history, to be produced when it becomes immediately necessary; and to which he will refer back in the plu-perfect tense. Just so the holy Ghost has done in this prophetic history: At ver. 6 and following, the events which will occur under the seventh trumpet, follow each other in a regular succession; but at ver. 14 he informs us, that there *had been*
given

given to the woman (long before she was in that danger which he had mentioned in the verse before) *two wings of the Roman eagle; that she might fly into the wilderness from the face of the serpent 1260 years.* It was necessary to speak of this in the plu-perfect tense, as 1110 of these 1260 years were elapsed before this trumpet sounded; yet this was the properest time and place to mention it, just before that full account of the beast which follows chap. xiiiith. The concinnity of the prophecy required it to be mentioned here; besides under this trumpet, the works of God are commonly described before those of the dragon.

Reviewing what has been said, I apprehend that the church, being found in a wilderness at A. D. 1866, will soon after that time be forced to flee into another, a different wilderness till A. D. 2016, from the dragon and the second beast. Yet if the second wilderness into which she flees should, in every view, resemble the first, it cannot be the same to her, when *clothed with the sun*, as the former had been, while she was clothed with *sackcloth*; for, after A. D. 1866, her solar robes will brighten every opening scene, guide her way, burn up the briars and thorns around her, fertilize the ground, and draw heavenly company down to her. But *clothed with the sun*, it is impossible that the most desirable place upon earth, should appear any otherwise to her than as a wilderness: Therefore, though she is only to flee from the dragon, in this her second flight, for a little part of her 1260 years; she is to be in the wilderness for the whole of that time, even in the millennium and afterwards: Yet, as her solar robes make the wilderness different to her after A. D. 1866, from what it had been before, so the grace bestowed in the millennium will make it yet more different. At that time the earth will

yield an eminent temporal and spiritual increase, *Ezek. xxxiv. 27*; but, as some lands must from their own nature remain uncultivated to the end of the world, so those words will be conspicuously true to the end, *In the world ye shall have tribulation, John xvi. 33*; and *Who is this that cometh up from the wilderness, leaning upon her beloved? Cant. viii. 5*. Many miseries will be removed in the millennium; yet many will be left, to exercise and improve the Christian's graces. And as the dreams of sensual pleasure have, in every age, so abused the mind; if we have not mistaken the sense of these words, it seemed necessary to the holy Ghost to inform us, a little before the millennium began, that the world will be a wilderness to the church in its purest and happiest times: It cannot be otherwise to a sinful creature; therefore as the world was all of it a wilderness, in one view, at A. D. 756, when the woman flew into that which was emphatically called a *wilderness*; so it will be in her second flight into the wilderness, after A. D. 1866. *He that dwelleth in God* will always find the world a wilderness—But let us proceed to consider,

V. The war which ensues, after this woman's flight into the wilderness, between Christ and the dragon; in which the latter is routed and cast out ver. 7, 8, 9. *And there was war in heaven*, that is, in the church militant, the only heaven that can be made a field of battle: And here the combatants were *Michael and his angels, and the dragon and his angels*. Whether Michael, whose name signifies *Who is like God?* was a guardian angel of highest rank, or Christ himself is not universally agreed; see *Dan. x. 21.* and *xii. 1.* But if Michael's angels are *his*, in the same sense as the dragon's angels are *his*, then Michael is the Lord Jesus; who here fought, as the captain of the Lord's hosts,

The seventh Trumpet, A. D. 1866, to 3123. 159

upon the western wing of this eagle, and the Greek church upon the eastern. But these wings could not be said to be given her A. D. 1866, when this trumpet was sounded; for if the western empire still continues, and will till A. D. 2016, in the ten kingdoms into which it is divided; yet, whatever may be said of the eastern empire before A. D. 1453 when the Turks took Constantinople, it in no sense continued to be a wing of that eagle after that time; for the Turks have no such devotedness to the Roman spirit and manners as the Europeans. I conclude therefore, that these words refer us back to A. D. 756 when both these wings of the Roman eagle were given her. And this eagle, which is a bird of prey, was willing to protect her as a subject, though not for Christ's sake. *Si nostra tueri non vultis, at vestra defendetis; If you will not protect our things, at least defend your own.* The Lord himself bore Israel, as *the eagle* bears her young on *her wings*; which therefore cannot be pierced, but through her own body, *Exod. xix. 4*: And if he commits his treasure to this eagle, to carry it into the wilderness, he will be always with it himself; and whoever forages for his spouse in this wilderness, Christ alone can, and he will spiritually nourish her there all her 1260 days.

This view of things, both proves that we were right in seeking for the *witnesses* in the east and west; and that this woman is the same person with the witnesses, though that name is dropped at A. D. 1866, from which time the glory arrays her which is described ver. 1. And this also fixes the sense of the *time, times, and half a time*, so far as it concerns the beast to A. D. 756 and 2016; see *Dan. vii. 25.* and *xii. 7.* I only add, as βασις has necessarily a *plu-perfect* meaning ver. 16, it could not be improper to render it so ver. 15:
And

And the help which the earth affords the woman ver. 16, will be *past*, yet eminently *future*, at A. D. 1866. And as the woman is *really* nourished, ver. 14, through every of her 1260 years, she will be *conspicuously* so, after this trumpet sounds A. D. 1866—But it is time to enter upon a more immediate description of the enemy, from whom this woman is even now flying.



C H A P. XIII.

1. **A**ND I stood upon the sand of the sea, and saw a wild beast rising up out of the sea; having seven heads and ten horns; and upon his horns were ten diadems; and upon his heads the name of blasphemy.

2. And the beast which I saw was like a leopard, and its feet as those of a bear, and its mouth as the mouth of a lion: And the dragon gave him his power, and his throne, and great authority.

3. And I saw one of its heads as it were wounded to death; and his deadly wound was healed: And the whole world wondered after the beast.

4. And they worshipped the dragon who gave authority to the beast: And they worshipped the beast, saying, Who is like the beast? who is able to make war with him?

5. And there was given to him a mouth speaking great things, and blasphemies. And
authority

*having great wrath: And a descending degraded devil is the most horrible of all; especially as he knows that he has now but a short time in which to exert his rage against Christ and precious souls. He knows from the bible, that he is to be bound, and cast into the bottomless pit for a thousand years, chap. xx. 2, 3; and probably understands from this prophecy, better than we, when the time is: And if this will take place about A. D. 2016, as soon as the seventh trumpet sounds A. D. 1866, and he sees himself about to be cast out of the church, whilst the kingdoms of the world are escaping from his cruel tyranny, and becoming the kingdoms of the Lord and his Christ; he will hasten up the second beast out of the earth, to oppose those swelling floods of salvation, which are going forth over the whole earth. Hear Christians, and for once learn of the devil, to hasten your work as your time shortens. *Fas est et ab hoste doceri.**

13. And when the dragon saw that he was cast out into the earth, he persecuted the woman who had brought forth the male-child.

14. And there had been given to the woman two wings of a great eagle, that she might fly into the wilderness to her place; where she is nourished there for a time, and times, and half a time, from the face of the serpent.

15. And the serpent had cast out of his mouth water as a river after the woman; that he might cause her to be carried away with the flood.

16. And the earth helped the woman, and opened its mouth, and drank up the river
ver

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ver which the dragon had thrown out of his mouth.

17. And the dragon was enraged against the woman; and went away to make war with the remainder of her seed, who keep the commandments of God, and who retain the testimony of Jesus Christ.

In these words we have an account of the works of God, and of the devil. To begin with the latter of these;

I. The dragon makes a most spiteful attack upon the woman in the wilderness, ver. 13, 15, 16, 17. The beast has found ever since the *reformation*, that notwithstanding his boasted *holiness*, he cannot preserve himself from being treated by intelligent Protestants as a Heathen man and a publican; especially on account of those unpardoned, and for ever unpardonable, rivers of innocent blood which he has shed. But when he has slain the two witnesses A. D. 1862, it will appear to every one, who has any moral use of his eyes, that he is the most terrene potentate upon earth: And after he has driven the woman into the wilderness the second time, the war will visibly appear to be betwixt Christ and the dragon, ver. 7—12: And when the witnesses are raised from the dead, they will not touch him with those light and gentle strokes, by which some former heroes of the pen so loudly shewed their own duplicity and folly; but he will be universally and finally cast out of the church: After which he will become more explicit in his hatred, and with the more fury persecute the woman, who brought forth the male-child, ver. 13. He had stirred up many people against her ever since A. D. 1517; but when the second beast arises, under this trumpet,

pet, speaking like a dragon, chap. xiii. 11, this serpent will cast out of his mouth yet more abundant waters than ever, that is, peoples, multitudes, nations and tongues, as a river to drown her; see chap. xvii. 15. When God speaks it is done; and this serpent must imitate the most high, in calling nations to his feet with a word; whom he may pour out, as easily as he can speak, filthy as they come from his mouth, after the woman, that he may cause her to be carried away with the flood; either to flow in the channel which he has cut out for her, or to be swept off the earth, ver. 15. Prov. xv. 28.

But as the more humane earth had in ages past helped the woman, and intombed the Hildebrands, the Bonners and the Lawds of the world; so now it more than ever helped her, and opening its mouth wider than common, it swallowed up that flood of people which the dragon had cast out of his mouth, ver. 16; some by desolating wars; others by the cruelty of their respective governors; and many more by the treading of the wine-press without the city, A. D. 1926, chap. xiv. 20; and by the grievous sores and plagues of the first and fifth vials A. D. 1936 and 1940; all of which fall within these times. This is the Lord's doing, and will be marvellous in the eyes of those who behold it. But when, in some of the first of these executions, the earth is made fat with the blood of its guilty sons, the dragon, enraged against the woman, and still thirsting for victory, will turn indignant from the sight of his own dead troops; and, with what forces he has left, make war with the rest of her seed; who, in spite of all his efforts, keep inviolate the commandments of God, and retain in heart and life unvarying the glorious testimony of Jesus, ver. 17. 1 Cor. i. 6. 1 John v. 10.

Thus

Thus we have seen what the Lord will do against that earth-born race, who inlist themselves under the banner of the dragon; but let us see,

II. What he does for the woman ver. 14. Her God had been before hand with this dragon; for
 • previous to his persecution of her, and as a
 • provision for her escape from him, *to the woman there had been given* (in the time when she was called the two witnesses) *two wings of a great eagle, that she might fly into the wilderness, to her place.* The Greek *Aorist* is, as that word signifies, *indeterminate* in its sense; it is commonly rendered in the *present* or *imperfect* tense; and the word *εφυγεν* *she fled* occurs in this sense ver. 6, where we found no reason to depart from the sense in our translation: But not to mention *ετελεισεν* *Matt. xxvi. 1*; or *αλειψασα* *John xi. 2*, the *Aorist* *εδωθη* seems to have at least a *perfect* meaning in the following places; viz, *Matt. xxviii. 18. John i. 17. and xii. 5. 2 Cor. xii. 7. Eph. iii. 8. and iv. 7. 1 Tim. iv. 14.* It has also a *plu-perfect* tense in our translation, *Gal. iii. 21. If there had been a law given, &c;* and might have been rendered *had been given, or were given* in *Rev. vi. 2, 4, 8. and viii. 2*, and in most of the nineteen places in which it occurs in this book: And *εδωθησαν* must be so translated, in the verse I am now considering; for if the *two wings* of the Roman eagle are given this woman, they must be given her at a time when both the eastern and western empire was subsisting. These two wings had in fact been given her from A. D. 395, when the empire was divided into the eastern and western; but, though she flew upon them from other enemies before, she could not fly upon these wings from the enemy here spoken, till he became a serpent, a beast or a dragon A. D. 756. From that time the Protestants flew from him upon

upon the western wing of this eagle, and the Greek church upon the eastern. But these wings could not be said to be given her A. D. 1866, when this trumpet was sounded; for if the western empire still continues, and will till A. D. 2016, in the ten kingdoms into which it is divided; yet, whatever may be said of the eastern empire before A. D. 1453 when the Turks took Constantinople, it in no sense continued to be a wing of that eagle after that time; for the Turks have no such devotedness to the Roman spirit and manners as the Europeans. I conclude therefore, that these words refer us back to A. D. 756 when both these wings of the Roman eagle were given her. And this eagle, which is a bird of prey, was willing to protect her as a subject, though not for Christ's sake. *Si nostra tueri non vultis, at vestra defendetis; If you will not protect our things, at least defend your own.* The Lord himself bore Israel, as the eagle bears her young on her wings; which therefore cannot be pierced, but through her own body, *Exod. xix. 4*: And if he commits his treasure to this eagle, to carry it into the wilderness, he will be always with it himself; and whoever forages for his spouse in this wilderness, Christ alone can, and he will spiritually nourish her there all her 1260 days.

This view of things, both proves that we were right in seeking for the *witnesses* in the east and west; and that this woman is the same person with the witnesses, though that name is dropped at A. D. 1866, from which time the glory arrays her which is described ver. 1. And this also fixes the sense of the *time, times, and half a time*, so far as it concerns the beast to A. D. 756 and 2016; see *Dan. vii. 25.* and *xii. 7.* I only add, as βαλν has necessarily a *plu-perfect* meaning ver. 16, it could not be improper to render it so ver. 15:

And

And the help which the earth affords the woman ver. 16, will be *past*, yet eminently *future*, at A. D. 1866. And as the woman is *really* nourished, ver. 14, through every of her 1260 years, she will be *conspicuously* so, after this trumpet sounds A. D. 1866—But it is time to enter upon a more immediate description of the enemy, from whom this woman is even now flying.

C H A P. XIII.

1. **A**ND I stood upon the sand of the sea, and saw a wild beast rising up out of the sea; having seven heads and ten horns; and upon his horns were ten diadems; and upon his heads the name of blasphemy.

2. And the beast which I saw was like a leopard, and its feet as those of a bear, and its mouth as the mouth of a lion: And the dragon gave him his power, and his throne, and great authority.

3. And I saw one of its heads as it were wounded to death; and his deadly wound was healed: And the whole world wondered after the beast.

4. And they worshipped the dragon who gave authority to the beast: And they worshipped the beast, saying, Who is like the beast? who is able to make war with him?

5. And there was given to him a mouth speaking great things, and blasphemies. And
authority

authority was given him to prevail forty-two months.

6. And he opened his mouth to blasphemy against God; to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7. And it was given to him to make war with the saints, and to overcome them: and power was given him over every tribe, and tongue, and nation.

8. And all that dwell upon the earth shall worship him, whose names are not written in the book of Life of the Lamb, slain from the foundation of the world.

9. If any one has an ear, let him hear.

10. If any one leads into captivity, he shall go into captivity. If any one killeth with the sword, he shall be slain with the sword. Here is the patience and the faith of the saints.

11. And I saw another wild beast rising up out of the earth; and he had two horns like a lamb; and he spake as a dragon.

12. And he exercises all the power of the first beast before him; and makes the earth, and those who dwell therein to worship the first beast, whose deadly wound was healed.

13. And he doth great wonders, so as to make fire come down from heaven to earth before men.

14. And he deceives the inhabitants of the earth by the signs which it is given him to do before the beast; saying to the inhabitants of the earth, to make an image to

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the

the beast, which had the wound by the sword, and did live.

15. And it was given him to give spirit to the image of the beast; that it might even speak, and cause that as many as would not worship the image of the beast, should be slain.

16. And he causes all, both small and great, rich and poor, freemen and slaves, *to submit* that he should give them a mark on their right hands, or on their foreheads:

17. And that no one should buy or sell, except he who has the mark, or the name of the beast, or the number of his name.

18. Here is wisdom. Let him who hath understanding, count the number of the beast; for it is the number of a man: And his number is six hundred sixty-six.

The word *θηριον* a *savage* beast, by which the stoick philosophers used to express our natural concupiscence, signifies in prophetic language an idolatrous persecuting empire: Such were the four monarchies described, *Dan.* viith; viz, the Babylonian, Persian, Grecian and Roman: And taking the word in the same sense here, we have an account of two wild beasts; with respect to each of which, let us endeavour to trace his *origin, character, operations, and times.* And

I. Of the first wild beast, ver. 1—10. *And I stood upon the sand of the sea* in the isle of Patmos, to take a view of those dashing waves, which afford so lively a representation of the tumults and confusions of the world; and while I was gazing, wrapt in deep thought, *I saw a wild beast rise out of the sea, having seven heads, and ten horns; and*

upon his horns ten diadems, and upon his heads or hills the infamous name of blasphemy, ver. 1.

That this beast represents an empire subsisting at Rome is indisputable, and confessed by writers of every name; for the seven hills of that city which reigned over the kings of the earth, A. D. 96, are *the seven mountains on which this woman sitteth*, chap. xvii. 9, 10, 18. But in order to find the government here intended, we must enquire for such an idolatrous persecuting power at Rome as John could see rising; therefore it must not be risen before his time. It must also be a power which will continue, neither more nor less than 1260 years from its commencement; and must possess these seven hills, after that city has experienced seven different forms of government; for this beast is the eighth: And it must so resemble six of them as to be *of the seven*, chap. xvii. 11. It must also subsist after the Roman empire has been divided into *ten horns*, or kingdoms; and when the *ten diadems* which once adorned the Roman crown, are distributed among these ten kingdoms: None of which characters can possibly agree to Rome Heathen, but all of them centre in Rome Christian or Papal; therefore there can be no rational doubt, but that the holy Ghost speaks of this. This is that power which the prophet Daniel has described, under the character of a *little horn* which arose among the ten, and *after* them; and was *diverse from the first ten*, being spiritual as they are secular; yet he shall *subdue three* of them, and *pluck them up by the roots*. He adds, this horn shall have *eyes like the eyes of a man*; and a *mouth speaking great things*: For he shall *speak great words against the most high*, and shall *wear out the saints of the most high*; and *think to change times, and laws*: And *they shall be given into his hands, for the same length*

length of time as is here specified; viz, until *a time, times and the dividing of time*, chap. vii. 8, 24, 25. But as these characters can never agree to any other power but the pope, no wonder that he dares not suffer his dupes to read the bible, where he is so plainly characterized, and so awfully stigmatized, by the blessed God. But let us,

I. Enquire into the *origin* of this beast. He first proceeded out of *the well of the abyss*, under the character of a universal bishop, chap. ix. 1. Gr; then, as a beast, he proceeded from the abyss itself, up through that well, chap. xi. 7. and xvii. 8; see *Luke viii. 31*. But he made his first appearance in our world *out of the sea* at Rome, ver. 1, in a time of great tumult amongst the nations of the earth; which was, in a great measure, occasioned by the bloody manner in which the emperor Phocas gained, and administered the affairs of, the empire.

2. His *character*. As the Heathen Roman empire was diverse from the other beasts, and, having all the horrors of the three former concentrated in itself, had no immediate hieroglyphic of its own, except its iron teeth, *Dan. vii. 7*; so the holy Ghost finds, no one hieroglyphic which could perfectly represent this beast: It had indeed the *mouth of a lion*, like the first Babylonian beast; and the *Feet of a bear*, like the second, or Persian empire; but upon the whole it most resembled the third, the Grecian empire, *Dan. vii. 3—6*; being *like a leopard*, with a *lion's mouth*, and a *bear's feet*.

Ver. 2. *And the dragon gave him his power, and his throne, and great authority*; that is, (1.) The devil, chap. xii. 9, who had reigned over Pagan Rome; and afterwards in the times of christianity, diffused the spirit of popery there, long before the Pope or the beast arose, 2 *Thess. ii. 7*; finding things

things now more matured to his own hopes, when this church and state monster arose, charmed with his appearance, he came nigh to him A. D. 756, and gave *him*, not the power and authority of another, but *his own power, and his throne, and great authority*; see chap. xi. 2 : Therefore we do not wonder to find, even in the churches in Rome christian, the same kind of *incense, holy water, worshipping of images, candles burning, and votive gifts* as debased Rome heathen; to say nothing of their *images* of saints placed *on the roads*, of their *crucifixes, holy days, processions, flagellants, &c. &c.* See Dr. Middleton's letter from Rome. From all which it appears that this grant from the devil to the beast was subject to that condition of his *worshipping him*, which our Lord had treated with such infinite abhorrence, *Mat. iv. 8—10*; but to which this pretended successor of St. Peter has no objection, provided he can have his seven *heads* or hills adorned with the *name of blasphemy*, ver. 1. (2.) After A. D. 1866, when the second beast arises *speaking as a dragon*, ver. 11, having *two little horns* or kingdoms of his own, he will lay them down at the feet of the beast; and *give him* that *power, throne, and authority* which himself possesses; which will both enable the beast to take the devil's own name, style and title *a dragon*, and to speak and act accordingly, chap. xii. 3, 9; whilst his wretched votaries both worship *the dragon*, who renewed this grant to him by the second beast, and *worship the beast* himself, ver. 4.

Ver. 5, 6. *And by means of this great power which he had received, there was given unto him a mouth speaking great things and blasphemies: And having a mouth according to his own heart, he opened it to blasphemy against God, even to blaspheme his name; that is, his titles, attributes, ordinances*

dinances, words and works: He blasphemeth *his tabernacle* too, by anathematizing the true servants of God, under the name of Hereticks and Schismaticks; *and them that dwell in heaven*, both saints and angels; misrepresenting their words and works, *Rom.* iii. 8. *1 Cor.* iv. 13. and x. 30. *1 Tim.* i. 20. *1 Pet.* iv. 4. *Jude* 8. Gr. to oppose their designs; yet paying them undue honours, *Col.* ii. 8, 18; and at the same time debasing their names with fabulous legends and lying miracles. And no wonder when he has opened his mouth to blasphemy against God himself, Father, Son, and holy Ghost; opposing his worship, and arrogating to himself divine honours. But words are not all; let us see,

3. His works, ver. 4, 5, 7, 8. Power was given him ~~to~~ to practise and prevail, during his whole 1260 years; for it was given him to make war with the saints, and overcome them, as to this world, in which view only saints can be overcome: He also engages some to worship him out of love, and others out of fear; the former even worshipped the dragon, the devil, who had, mediately and immediately, given this power to the beast; and both together worshipped the beast, saying, *Who is like the beast? who is able to make war with him?* For unhappily he is the greatest being with whom they are acquainted; see *2 Kings* iii. 13, 14. *1 Cor.* xv. 34.

Observe, it is six times said that this power was given the beast: The dragon's hand in it is asserted twice, ver. 2, 4; for after the devil has given him his power A. D. 756, he will renew the grant, and enlarge it by an accession of new power to the papal cause, by the hands of the second beast, who speaks as a dragon. Afterwards it is four times mentioned in general terms, that this power was given him, ver. 5, 7. As men had a hand in it,

it, the four times may express the consent of the four quarters of the world to it; see ver. 7, 8, or of the remnant of those *four horns*, the Babylonian, Persian, Grecian and Roman empires which had *scattered Judah and Israel*, Zech. i. 18—21; and whose *lives* had been *prolonged for a season and time*, after their *dominion* was *taken away*, Dan. vii. 12: But as it was disposed by the unerring counsel of the Divine will, this repetition may inform us, that this power was given him by the Father, Son and holy Spirit, and by the God-man Mediator, to whom all judgment is committed: And if men will accept of a commission from the devil, it is just in God judicially to allow them opportunities and abilities to execute it. But God's hand in this affair is a silencing thought to all our murmurings; even while *his way* is in this *Roman sea*, and *his paths* in these *mighty devouring waters*, Psal. lxxvii. 19.

4. The time of his continuance, ver. 5. *Authority was given him to prevail*, in this war, *forty-two months*, that is 1260 years; yet these times are not *days* to him but *months*, or like *moon-light nights*, in which to sport or sleep; the holy city being trodden under feet the greatest part of this time, and the woman in the wilderness through the whole of it; see chap. xi. 2. and xii. 6, 14. These 1260 years, reckoned from A. D. 756 when the pope became a beast, will end A. D. 2016: But as there are 238 years of this time to come, from this year 1778, so two other things are said of the beast, which are not yet accomplished; viz, (1.) Something awful await him, which is taken notice of early in this account of him, in order to keep up the spirits of good men, ver. 3. *And I saw one of his heads as it were wounded to death; and his deadly wound was healed: And the whole world wondered after the beast.* His seven heads

are *seven hills* on which the woman sitteth, and *seven kings* or forms of government, chap. xvii. 9, 10. *Dan.* vii. 6. These *kings* might be called *his beads*, as they were his predecessors, as he derives glory from them all, and as his government partakes more or less of the peculiarities of each. These Heathen heads had all of them the *name of blasphemy* upon them, though not comparable to himself, ver. 1; and one of these; viz, the last received such a wound with the sword, that it was not probable that it should ever have had such an eighth head as the pope is to succeed the *duke of Rome*, in such pomp and power as he possesses—But taking the word *bead* in the other sense for a *bill*, though one of the seven hills on which that city stands cannot be really, yet it will hereafter be *as it were, wounded by the sword*, when it is taken out of the hands of the pope, by some enraged power: And such an event will seem to be a *deadly wound to the beast* ver. 12, 14; from which his recovery will for a time seem doubtful.

Without pretending to know certainly *when*, or *by whom*, this wound will be given the beast, I incline to believe it will be inflicted upon him by the state of Rome itself; for as his ten horns are to *hate the whore*, chap. xvii. 16, I am unwilling to suppose that the most injured of the ten, should have no hand in executing the vengeance written: But after the vials are poured out, whilst the other horns are making her feel their honourable resentment, Rome will probably be a lake of fire, chap. xix. 3; therefore if ever this state takes vengeance, it must be either now, or when the wine-press is trodden without the city; see xiv. 20. If this is the event intended in chap. xi. 13; if the *earthquake* there spoken of represents a civil commotion, as in chap. vi. 12, in which a *tenth part*

part of the inhabitants of Rome will be slain, then the time of this event must be A. D. 1866: But as the similar phrase, chap. xvi. 19, *The cities of the nations fell*, rather favours the literal sense of the word *earthquake* in chap. xi. 13, we are left uncertain when this disaster will befall the beast. But if the angel flying through heaven with this cry, *The hour of his judgment is come*, chap. xiv. 7, refers to this event; this wound must be given him soon after the resurrection of the witnesses, near the beginning of this trumpet: And if his wound is not healed before, it will be completely healed by the second beast by A. D. 1886; then will those words be fulfilled, *The whole world wondered after the beast*; which leads me to consider— (2.) His glory after this, ver. 7, 8. *Power was given him over every tribe, tongue and nation*. Observe, pomp and universality are the characters of the beast's, not of Christ's, kingdom: But these and similar phrases, describe such an extent of influence as the beast has never yet obtained, but will hereafter; see chap. v. 9. vii. 9. and xi. 9. Yet, as if this had not sufficiently informed us of his shameful glory, it is added, *All that dwell upon the earth east and west shall worship him*, except the elect who shall not be so deceived, *Matt. xxiv. 24*; whose peculiar blessedness it is, that their names are written in the book of life of the Lamb, who was slain, in types and prophecies, from the foundation of the world: And this his unbounded influence, will take place, when the second beast arises to exert his utmost power for his support.

But come and see what will be the end of this beast, and of all such as he is, ver. 10. *If any one enslaves the souls or bodies of others, and leads them into captivity, he is himself a slave, and shall be further enslaved, and go into captivity, under the power of satan; fastening on the chains*
of

of others, he rivets on his own; see *Matt.* vii. 2—*He that killeth any, and especially the faints, with the sword, must be slain with the sword*; and this will be the end of the beast, as we shall see chap. xiv. 20, and chaps. xviii. and xix.

Two things are further added to the account of this beast; viz, ver. 10. *Here is the patience and the faith of the saints!* which were never so gloriously displayed since the world began, as in the 1260 years of this beast; see chap. xiv. 12. *Heb.* vi. 12.

‘Under heavy pressures, without faith, patience could not hold out: And under lively views of the future glory, without patience, faith could not hold in.’ Faith supports patience; and patience prepares the soul for the further exercise of faith, for God’s glory and our own salvation.—Again, ver. 9. *If any one hath an ear, let him hear*; see *Matt.* xi. 15. and xiii. 9, 43. At the close of the epistles to the seven churches in Asia, *Rev.* ii. and iii. chapters, it is added to these words, *What the spirit saith unto the churches*; but these words are addressed to all, whether in or out of the church—How dare then the servants of the beast to keep God’s word from the laity! And how can Protestants satisfy themselves in their criminal inattention to this part of God’s revealed will? Do they not please the beast by it?—But has not God commanded, *In understanding be ye not children, but men or perfect?* *1 Cor.* xiv. 20. Gr. Hear therefore I beseech you, that you may know what human nature is, even when it is externally christianized! What villainies have been, and will yet be masked under the name of Jesus! And what abominations may be expected when ecclesiastical men affect a monopoly of civil and sacred honours! Hear, that you may be preserved from the damning arts of popery; and see, with your own eyes, how providence and grace will protect the

the saints, when earth and hell are in arms against them—Hear for Christ's sake; for see! a

II. Beast arises, ver. 11—18. The word *θηρίον* a wild beast, must necessarily have the same sense, ver. 11, as in ver. 1, and in the prophecy of Daniel; and signify an independent, idolatrous, persecuting power: Therefore it cannot be understood of any of the religious orders among the Papists, or of ecclesiastical persons now amongst them, who are invested with temporal authority; who are neither *another*, nor a *beast*, being the creatures, members and dependents of the first beast. Nor can this second beast, be nominally of any other religion than the Christian; because his whole authority and influence will be employed for the honour of the first beast. Let us then, as in the former, attempt to trace his *origin*, *characters*, *operations*, and *times*.

1. His *origin*, ver. 11. *And I beheld another wild beast rising up out of the earth.* As the sea out of which the first beast arose, ver. 1, is to be understood both literally and metaphorically; for our apostle says, that he stood *upon the sand of the sea*, and saw it rise out of it; so the earth as opposed to it, is no doubt to be taken both ways; and probably the second beast will spring up gradually and unobserved, as a Papal beast, out of some inland country; as the other rose out of the sea at Rome.

2. His *character*, ver. 11. *He had two horns like a Lamb*, or like the Lamb, Christ: These are two kingdoms, Dan. vii. 24. and viii. 3, 20. But though his horns are like those of a gentle Lamb, his voice will give the lye to their insidious appearance, when he *speaks like the dragon* we heard of in the last chapter; for in him dissimulation and cruelty will be carried to the utmost height they will ever attain on earth; whilst he *works*
miracles

miracles before the other beast, with which he will amazingly *deceive them who dwell on the earth*, even all that receive the mark of the beast, and worship his image, ver. 14, 16. But this leads me,

3. To his *works*, which are two-fold, ver. 12—17; for first as a beast, *he exercises* all that *authority* which the first beast had ever assumed over the souls and bodies of men *before him*; and *makes the earth* in general, and *them that dwell therein to worship the first beast*, whose deadly wound was so recently healed, about the time of this beast's rising. Besides this, *he doth great signs and wonders*; for the holy Ghost had told us, that his coming would be *after the working of satan, with all power, and signs, and lying wonders; with all deceivableness of unrighteousness in them that perish*, 2 *Thess.* ii. 9, 10. Accordingly, that he may not seem to come behind Elijah in power with God, *He maketh fire to come down from heaven to earth before men*; as if to testify God's displeasure against those who oppose his infernal designs, 2 *Kings* i. 10—12. But whatever pretended miracles are wrought in support of false doctrines and worship, they must be from the devil; see *Deut.* xiii. 1—3. However, having forged the broad seal of heaven, his end is answered, *he deceives them that dwell on the earth*, or earthly minded creatures, *by those miracles which he hath power to do*; not in the sight of God, or for his praise, but *in the sight of the beast*; by these miracles, *saying to them that dwell upon the earth, that they should make an image to the beast, which had so lately a wound by the sword, and did live*, ver. 14.

We have heard that heaven will open under this trumpet, chap. xi. 15, 19, therefore hell will certainly strive to open; for the last years of the beast will be busy years to the devil, before he is
confined

confined to the bottomless pit : And as in this period the saints will have *the name of God in their foreheads*, chap. xiv. 1, so this beast *causeth all of every rank and condition, small and great, rich and poor, bond and free to receive a mark on their right hand, the hand of action and of honour; or on their foreheads*; as slaves wore their masters marks, and the votaries of Heathen idols had some impression of their Gods on their flesh, ver. 16.

In these days there will be upon *the bells of the horses*, as upon Aaron's mitre, *Holiness to the Lord*; yea, *every pot in Jerusalem and Judah, shall be Holiness to the Lord of hosts*, Exod. xxviii. 36. Zech. xiv. 20, 21. On the contrary, besides his *mark*, his *name*, or the *number of his name*, which the votaries of the beast must receive, he will cause them to have *an image or picture of the beast in their houses, or on their furniture and the vessels they use*; and command that a statue of the beast shall be set up in every town, and perhaps at the corner of every street; and compel every wretched passenger to pay homage to it, ver. 14, 17. Yea he will *have power to give spirit to the image of the beast*; thus imitating, in order that he may insult, him who only *giveth breath to the people upon earth, and spirit to them that walk therein*, Isa. xlii. 5: *That the image of the beast might even speak*; either as the Heathen oracles used to do, by the lying artifice of the priests; or by the power its votaries have to reward, or revenge what is done to this image: *And cause that as many as would not worship the image of the beast should be slain*; for now again is their *hour*, and the *power of darkness*. Observe, this image breathes nothing but death; temporal death to its despisers, but eternal death to its admirers, ver. 16. Yet the beast prevails so far, that *no man may buy or sell, except he who has the mark, or the name of the beast*,

beast, or the number of his name, ver. 17. The first beast had issued such an order; but his authority was chiefly confined to some parts of Europe; but now the people of *every tribe, tongue, and nation*, ver. 7, are forbidden to exercise their trades, or enjoy the comforts of life, except under an avowed subjection to these two beasts; who are in fact one in their operations and designs.

This second beast may perhaps be the person who used to be called the Mahometan chief, who will probably become a Papal Christian soon after the first beast has slain the eastern witness, the Greek church; for, (1.) I can see no other method by which the beast can be so likely to attain that extent of influence and authority *over all kindreds, tongues, and nations*, which he is to possess, ver. 7, 8, 12—17. (2.) It is said of the grand Turk, *Dan. xi. 44. He shall go forth with great fury to destroy, and anathematize many*, Heb. This phrase describes a religious war, which he will make between A. D. 1866 and 2016, probably under the sixth vial, A. D. 1941; see chap. xiv. 5. and xvi. 12—16: And his *anathematizing* many, seems to intimate that he will become a Christian before that time; for he certainly will not embrace the Jewish religion; see *Godwyn's Moses and Aaron*, page 201. (3.) Every character of this second beast suits the Mahometan chief: He is called a *false prophet*, chap. xvi. 13. xix. 20. and xx. 10, which is the name by which Mahomet is known in every part of the Christian world, east and west. True, he wrought no miracles whilst he was a Mahometan; but it has been proved that Mahometanism will expire by the year 1866; see chap. xi. 3: And after that year we read here of a beast, a *false prophet* who wrought *miracles before the first beast*; by which he so far tricked men out of their reason that, like beasts, they

they tamely submitted to receive any mark he pleased: And who can this be but the Mahometan chief, turned a Popish Christian, and amusing himself with that supposed miraculous power, by which Rome had long insulted the understandings of deluded Europeans? His description also as a beast agrees to Mahomet, who literally *came up out of the earth*, ver. 11, when he left his cave near Mecca, which was in the inland part of Arabia; so that the second beast, both literally and metaphorically, *rose out of the earth*, as the first *rose out of the sea*—And *he had two horns* or kingdoms; and if these are secular, they probably refer to the two kingdoms of Arabia and Syria, which Mahomet personally conquered: And, though it is well known the Turks were never able to reduce Ishmael's descendents in Arabia into a state of subjection, nor will they be long subject to any foreign power whatever; yet by the year 1866 the grand Turk's dominions may be reduced to two little inland horns or kingdoms, though we know not which they will be.

But as the beast and the Mahometan chief have always agreed in this, to unite in themselves an absolute secular and spiritual power; so these two horns may possibly refer to the temporal and spiritual government which the second beast will continue to claim; for he *exercises all the power of the first beast before him*. Accordingly it is said of these his *two horns*, that they were *like those of a Lamb*, or of the *Lamb Christ*; whose temporal and spiritual government are both of them represented by his *horns*, chap. v. 6. *Hab. iii. 4. And he spake as a dragon*; and if literal dragons exist now any where they originated from the east; which inclines us the more to understand this second beast of the Mahometan chief. The following accounts represent him as powerful, yet mealy giving

giving up all his glory to the first beast; *before whom* he is contented to stand prophesying, charmed with that pretended power of working miracles, with which his new religion has furnished him. And probably he will be so degraded in the east before A. D. 1866, as may heartily incline him to change his situation, and come and work miracles before the first beast at Rome. Thus Popery will survive Mahometanism; and appear in the end to have been a more masterly engine of the devils kingdom, than ever that had been. But we are yet to consider,

4. The *times* of this beast; of which nothing being said, we are naturally led, with all others, to look for him in the 1260 years of the first beast; and what has been already offered, directs us in what part of that time to expect his advent. As nothing is said of Mahometanism in this prophecy after A. D. 1866, probably the Mahometans will become Papists about that time, and join the standard of that power which had slain for them the Greek church. And as Mahomet began to call himself the apostle of God A. D. 612; as the Mahometans date their hegira from A. D. 622, when he fled from Mecca; and the sun in the firmament gave notice of that infernal abomination upon earth, by withdrawing much of its light A. D. 626; so 1260 years after these different times, probably the grand Turk will advance towards the height of his papal power. If he is a temporal prince, with two horns or kingdoms at A. D. 1866, by A. D. 1872, he may perhaps call himself an apostle of Christ; enter upon his full reign temporal and spiritual A. D. 1882; and go to work miracles before the beast at Rome A. D. 1886; see chap. ix. 5, 10. And from this time to A. D. 1936, when I expect the first of the vials to be poured out, will probably be

be the darkest fifty years the world ever saw: But for the elect's sake those days will be shortened. And though this ignoble pair of brothers will reign together from the above time to A. D. 2016, yet the vials will reduce them to a state of great imbecillity; and the last of them, however silently it may fall upon *the air*, in the calm ear of reflection and thought, will invite exulting nature to attend their funeral.

But though such a particular notice is here given us of this second beast, it was not necessary that the prophet Daniel should have any account of him, as he only rises for the support and honour of the first beast in his last times.

It is added, ver. 18. *Here is wisdom*; for he is divinely wise who can detect and guard against the spirit of popery, in every form, in himself and others: *Let him that hath a mind or understanding count the number of the beast.* The word $\psi\eta\phi\sigma\omega$ signifies to *count* the number of white or black stones, by which votes had been given in any affair, *Rev. ii. 17*; so if we add the numeral signification of one letter of his name to another, we shall find the number of the beast; *for it is the number of a man*; therefore I do not seek the number in those three Greek words $\xi\upsilon\lambda\omicron\nu\varsigma\ \varsigma\alpha\upsilon\kappa\upsilon\omicron\upsilon\ \chi\omicron\iota\sigma\tau\omicron\upsilon$ *the wood of the cross of Christ*; though it cannot be improper for Protestants or Papists to observe, that the initials of those words give us the number 666. But of what *man* is it *the number*? I answer, It cannot hurt the French king, who is the Pope's first-born, to observe that *Ludovicus* or *Lewis* will give us the above number; yet to find the person whom the holy Ghost immediately intends, we must look for a man, who may be denominated from the country where the beast reigns, whose capital city is so visibly pointed out in this prophecy, chap. xvii. 18; that is reckoned by

Numeral

178 *The Number of the Beast is 666.* [XIII. 9—18.]

numeral Letters, as the Greeks and Hebrews used to count the names of their idols, or of famous persons amongst them. Iræneus therefore justly judged that the name must be *Λατίνος*,

Α	30
α	1
τ	300
ε	5
ι	10
ν	50
ο	70
ς	200

666

the Latin man emphatically so called; and the Hebrew word *Romiith*, a *Roman*, gives us exactly the same number; viz, 666: And about that year the Latin service began. Christ's accusation was written in *Latin, Greek, and Hebrew* letters, *Luke xxiii. 38*: And though we are not to expect to find the number of the beast in the Roman word *Lateinos*, (for the Latins used but few of their letters as numerals,) yet this word being originally written the same way in Latin and Greek, the number of the beast is virtually announced in all these three languages; though it is really described only in the two last of them; in which this way of numbering by letters was so commonly used. But whilst the Roman word *Lateinos* (for so it was anciently spelt) teaches us that he will spiritually tyrannize by means of his Latin service, his name thus published in Greek and Hebrew, strengthens our assurance, that as he will practise his tyranny upon the western churches, who are one of the witnesses, so also upon the other of them the Greek church.

The Jews also, who used to number by alphabetical letters as well as the Greeks, must feel his iron teeth

teeth when they are brought home to their own land; see chap. xiv. 1—5. *And his number is six hundred sixty six*: The first beast no doubt is chiefly intended, who will continue the whole 1260 years; and who is, in every sense of the word *Lateinos*, a Latin man, a man of Italy, and a Heathen man, notwithstanding his vain pretensions to Christianity; yet the word, and the number agrees to both these beasts, who are so one, that one word will describe them both; for their religion and language being the same, they will latinize and tyrannize together. At the same time, as their greatest exploits against the Jews and Greeks, will fall in the short time of the second beast, their common number, which is described in the numeral letters of those two languages, is given us in his time.

Thus in various ways the Lord has described these two beasts, that the little flock of Jesus may know from whom to flee. But observe, Though the beast was a *serpent* from the beginning, and expressly so called through the whole of his 1260 years chap. xii. 14, yet he will not be a *dragon* till A. D. 1866, ver. 3. of that chapter; where however, the regular series of the times of the seventh trumpet, required that he should be described as a *dragon*, before he is described at full length as a beast in this chapter; in which all the abominations of his character are gathered into one point of view, as they will be severally displayed in the times of these two last trumpets—But whilst christianized men are appointing the sheep of Jesus for the slaughter, see! their great Shepherd advances! JEHOVAH is his name! And his abounding grace to Jews and Gentiles, which is so loudly announced in the next chapter, will fill my reader's heart with joy, if it is at all attuned to celestial strains of love and praise.

C H A P. XIV. 1—5.

1. **A**ND I looked, and behold, a Lamb standing on the mount *called* Sion; and with him a hundred and forty-four thousand, having the name of his Father written on their foreheads.

2. And I heard a voice out of heaven, as the voice of many waters, and as the voice of great thunder; and I heard the voice of harpers, playing on their harps.

3. And they sung, as it were, a new song before the throne, and before the four living creatures and the elders: And no one could learn the song, but only the hundred and forty-four thousand, who are redeemed out of the earth.

4. These are they who had not been defiled with women, for they are virgins; these are they who follow the Lamb whithersoever he goeth: These were redeemed from among men, the *holy* first-fruits to God, and to the Lamb.

5. And in their mouth was found no guile; for they are without blame before the throne of God.

Under this trumpet we have already heard of the *four and twenty elders*, who are the heads of the Jewish and Christian church, see chap. iv. 4; and

and of the temple opened in heaven, chap. xi. 16, 19: And I cannot but consider these words as an account of the Jews return to their own land; the proofs of which will open in the words themselves: For says our apostle, ver. 1, after I had seen the former vision, struck with horror at the depredations of the two beasts, *I looked round, and lo! a most relieving sight met my view; for the Lord Jesus Christ, as a Lamb who had made atonement with his blood, chap. v. 5, 6, stood on the mount Sion*, which should seem to be taken literally here, as such things are said of it, ver. 3, 4, as do not agree to the state and circumstances of the church of God in general: And we know that *all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob*, Rom. xi. 26.

Yet our Lord will no more *come corporally to mount Sion*, than he will literally *stand there as a Lamb*; for the heavens must *receive him* till the times of the *regulation of all things*; see Doddridge on *Acts* iii. 21.—*And with him a hundred and forty four thousand*; the same number as the Jewish converts in the time of Constantine the Great, in the fourth century, chap. vii. 3—8: And it is the more reasonable to understand this of the same people, as both *here* and *there* they are contradistinguished from the converted Gentiles, who were *there* said to stand before *the thorne and before the Lamb*, ver. 9, as the blessed company *here* stand with him on mount Sion: *Having his Father's name written in their foreheads*, to intimate the notoriety of their resolute and avowed subjection to him. Their ancestors had been *sealed in their foreheads*, chap. vii. 3; but, like epistles of Christ lying wide open, these carry his Father's name upon their foreheads; in opposition to the idolaters of that age who have the *mark, the name,*

or *the number* of the beast on their *right hands*, where they might conceal it, or on *their foreheads* where they could not, chap. xiii. 16, 17.

2. *And I heard a voice from that heaven the church*, loud and solemn *as the voice of many waters*, or people, chap. xvii. 15; who were gathered together to gaze upon this blessed phenomenon in the world, the return of the Jews to their own land; for *the receiving of them will be as life from the dead* to the church, Rom. xi. 15: And their settlement in Canaan will be as the return of Lazarus, and the widow of Nain's son to their own habitations, out of which they had been carried dead—*And as the voice of a great thunder*; see Exod. xix. 16; for this is a kind of new dispensation of divine authority and grace, which fills the believing nations with transporting joy—*And I heard the voice of harpers playing on their harps*; an instrument of Jewish worship with which the four animals, and the four and twenty elders praised God, when our Lord took the sealed book into his hands, chap. v. 8. Psal. lxxxi. 2—5.

3. And this exulting croud of Abraham's descendants *sung*, not really but, *as it were a new song*; for though their renowned progenitors had believed and gloried in a Messiah to come, their nation had shamefully slighted him for about 1500 years: However, recovered by his grace, they now *sing before the throne, and before the living creatures, and the elders*: But there were such peculiar strains in *that song* that *no one could learn it, but only the 144,000 who were redeemed from the earth*, that is, from the different countries in which they had been dispersed; for converted Jews will have a song peculiar to themselves, in which the vaster crouds of gentile converts cannot

not

not join, as it is predicted, *Jer. xvi. 14. 15, and xxiii. 7, 8.*

4. *These are they who had not been defiled with women*, either in corporal, or in the spiritual uncleanness of indulged idolatry; *for they are virgins*, returned to that blessed Husband to whom their ancestors had been so long ago espoused, *Hos. ii. 7*: And whatever adulterous ideas had once debased their fathers, who had been converted in the different countries where they lived, A. D. 1816 (see chap. xi. 16, and a remark on *Dan. viii. 13, 14.* at p. 193) and whom grace had brought back again to virgin purity, as the woman of Samaria, *John iv. 29*; these their more favoured descendents, to whom the honour of returning to their own land is indulged, had never been defiled with women—*These are they who know the power and grace of the Lamb so well; and have such an affection to, and confidence in him, that they cheerfully follow him, even through giants, terrors, and temptations, to the land which the Lord gave their fathers for an everlasting possession, whithersoever he goeth; as their ancestors in the wilderness, going to Canaan, never refused to follow the leading pillar of cloud and fire; which was long afterwards remembered to their honour, Jer. ii. 2—These were redeemed, with a strong hand and out-stretched arm, out of the nations from among men, being the first fruits (blest earnest of a vaster harvest of their own nation at hand! And as such they are presented) to God and to the Lamb, whom they declare to be their God; for he is the Lord and God of every believer, John xx. 28.*

5. *And in their mouth was found no guile; for these ransomed of the Lord do not compass him about with lies, as many of their fathers had done: And as the Jewish first-fruits were the most ex-*

cellent in their kind, so these happy persons, like the sacrifices chosen out of the fold or the stall, *were without blame or blemish* *αἰμαῖον*, *before the throne of God's grace here*; as they shall soon be *without spot or wrinkle, or any such thing* in the presence of his glory above, *Eph. v. 27*; for grace and glory differ only in degrees.

Thus honoured inwardly and outwardly will be the descendents of that long, and now again favoured people: and the words *virgins* and *first-fruits*, may perhaps intimate, that the young among them will shew an exemplary zeal to return to their own land.

Now probably the time is come for those words to be fulfilled, *Dan. xi. 44*; where, speaking of the grand Turk, it is said, *Tidings out of the east*, either of the Persians coming against him, or of the Jews returning from thence to their own land; *and out of the north*, of the assistance which Russia gives them towards their settling there, *troubled him*; *therefore he shall go forth with great fury*, particularly under the sixth vial, *to destroy and anathematize many*, Heb. after the manner of the beast; whose religion the Turks will probably imbrace after the beast has slain the Greek church; see p. 174.

Many things incline me to expect this long-predicted event about A. D. 1866; not sooner, because the seventh trumpet will not be sounded till then, or the kingdoms of this world fall into the extended arms of Immanuel, chap. xi. 15: And as the account of their return falls under this trumpet, it is not reasonable to expect it before that sounds; unless any previous intimations had been given of that event under the sixth trumpet; as there were implicitly of the woman's flying into the wilderness, and explicitly of the beast; the accounts of both of which were begun under

The seventh Trumpet, A. D. 1866. to 3125. 185

under the former, and ended under this trumpet; see chap. xi. xii. and xiii: But, nothing of this nature occurring with respect to the Jews return, I cannot expect it before A. D. 1866— But it is not probable that it should be deferred beyond that year; (1.) Because their conversion will be begun before that time; for at the sounding of this trumpet the four and twenty elders, who are the heads of the Jewish and Christian church, chap. iv. 4, are before God, chap. xi. 16: And the number is never more than twelve when the tribes of Israel, or the apostles of the Lamb are spoken of distinctly and separately; see chap. xii. 1. and xxi. 12, 14, 21. And if they return to God fifty years before the end of the sixth trumpet, this will prepare for their return to their own land by the time this trumpet sounds.

(2.) As this trumpet begins differently from any of the preceding; viz, with an account of the triumphs of Christ's kingdom in the world, chap. xi. 15; so, as soon as the holy Ghost has finished, chap. xii. and xiii, what he had begun to say under the preceding trumpet of the woman's flight from the beast, he resumes the same subject with which this trumpet began, by giving us this account of the Jews return. And though their return, and the conversion of the Gentiles, will be nearly co-temporary events, yet the favour shewn to the former, is both here and in Constantine's time, spoken of before that indulged to the latter; see chap. vii. 8, 9; and ver. 6, &c. of this chapter; which inclines me to place this event at, or near the beginning of this trumpet; for the holy Ghost has spoken of it before all those great events which are predicted from ver. 6. of this chapter to the end of chap. xixth: Therefore it must not only precede the general conversion of the Gentiles, but the pouring out of the
vials,

186 *Daniel's Prophecy of the Jews return.* [XIV. 1-5.

vials, and the destruction of the two beasts; with whom the Jews, as well as Gentiles, will be called to struggle through the whole time of the second beast, that is, from soon after A. D. 1866 to 2016: But they will receive the storm near their Redeemer's side, and as *before the throne of God*, against whom it is raised, ver. 1, 5. (3.) When the sixth trumpet sounded, the Gentiles were to tread the *holy city* Jerusalem under feet for no longer time than the 1260 years of that trumpet; which coincided with the times of the two witnesses, and which it has been already proved will end at A. D. 1866; see chap. xi. 2, 3: Therefore the Jews must return to their own land about that year.

If we should find that the prophecies of Daniel point out the same time for their return to Judea, the conviction will be the more clear and satisfying. Observe therefore, As the atonement of Christ is the grand hinge of every gospel hope, so the daily sacrifice which typified it, is mentioned in three of the four visions which were given that prophet; and the time of its ceasing is given us in most of them. It ceased

By Manasseh	684	} years before Christ's Time.
By Nebuchadnezzar	584	
By Antiochus Epiphanes	168	

And finally by the Romans A. D. 70. We read of its ceasing four times in Daniel's prophecy, by means, or on account of the *transgression*, or *abomination of desolation*; viz, chap. viii. 13, 14. ix. 27. xi. 31, and xii. 11: And the chief difficulty is, to determine to which ceasing of the sacrifice each phrase refers, and in ascertaining the time of it. If the holy Ghost takes no notice in this prophecy, of any one of these times of its ceasing, it will probably be that which Antiochus Epiphanes occasioned; because it continued at the furthest but three years and ten days, 1 Macc.

i. 54, 59, and iv. 52—54. But whatever may be said of its ceasing by Manasseh (whose abominations laid a dreadful foundation for the destruction of the Jewish nation, 2 Kings xxi. 4, 5, and xxiv. 4;) to have judged before hand, we should certainly expect that some notice should be taken of its ceasing by the Babylonians; and especially of its final conclusion by the Romans: And it is so; for our Lord has explained, *Dan. ix. 27*, of the final ceasing of the Jewish sacrifice by means of Titus, which took place A. D. 70; see *Matt. xxiv. 15*. And the same event seems to be referred to *Dan. xi. 31*; where, having spoken of *the ships of Chittim*, or the Roman power, (see bishop Newton on prophecy, vol. i. page 147—151) which should come against Antiochus Epiphanes, who reigned in the *latter time* of the Grecian empire, *Dan. viii. 23*, 168 years before Christ's time, ver. 30; it is said ver. 31, *וְנִמְצָא אַחֲרָיו* after him (so Sir Isaac Newton reads it,) *arms*, or the Roman power shall stand up; and they shall pollute the sanctuary of strength; and they shall take away the daily sacrifice; and place the abomination that maketh desolate on the once holy ground.

Antiochus indeed had indignation against the holy covenant and intelligence with those profligate Jews who foresook it, as it is mentioned, ver. 30; and forbade the offering of burnt-offerings and sacrifices in the temple, 1 Macc. i. 11—15, and 45—54; But his profanation of the temple was but a prelude to the greater devastation of the Romans, who came against him, ver. 31, took away the *daily sacrifice* A. D. 70; and at A. D. 132 erected a temple to Jupiter Capitolinus where the temple of God had stood.

And it is the more probable that ver. 31 speaks of the Romans, because ver. 32—35 contain such an exact description of the state of the Christian world, for the first five or six centuries, viz, *And such*

such professing Christians who do wickedly against that covenant of God, which they vainly pretend to take hold of, shall He, the Roman, corrupt by flattery; but the people who really know their God shall be strong, and do such exploits as will amaze the empire. And they that understand among the people, shall instruct many, by their activity in spreading the gospel, and by their holy lives; yet, beneficent as they are to human nature, they shall fall by the sword, and by flame, by captivity and by spoil in the ten Heathen persecutions; in which they will however, be more than conquerors over death in its most frightful forms. And when they shall fall in Dioclesian's ten years persecution, they shall be holpen with a little help by Constantine the Great, who will establish Christianity in the empire; but then many shall cleave to them with flatteries: And afterwards some of them of understanding shall fall by the Arian persecutions, to try them, and to purge them, and to make them white even to the time of the end; when the Arian heresy will issue in that popery to which it visibly tends; because it is yet for a time appointed. Then follows an account of the depredations of popery, ver. 36—39; see page 37.

But the desolations to be made by the Babylonians seem to be intended by this phrase, *Dan. xii. 11*; where, speaking of the power of the beast, which is to continue 1260 years, ver. 7, our author is informed, that from the time when the daily sacrifice shall be taken away, to the time when the confounding abomination shall be given, Heb. shall be 1290 days or years. Arias Montanus reads it, *Ad dandum abominationem obstupescientem*; and תת doubtless signifies giving; this is its usual and most natural signification, though it is rendered to place in *Dan. xi. 31*, which I have just considered; and the word דבש which is used in all these four places in Daniel (and which sounds in English *shame 'em*) signifies stupifying or confounding; and eminently such

such is the abomination spoken of, *Rev.* xvii. 2, 6. If we reckon these years from Antiochus's profanation of the temple; and much more if we date them from A. D. 70, when the Romans put an end to their sacrificing, the 1290 years will carry us far beyond the time when popery was set up: They must therefore necessarily refer to the time of Nebuchadnezzar's conquests, who destroyed the temple at Jerusalem, says Dr. Prideaux, 588 years before Christ's time; yet two or three months after the temple was burnt, offerings were brought to the house of the Lord, *Jer.* xxxix. 2. and xli. 1, 5; as they were also presented on the altar, seven months before the foundations of the second temple were laid, *Ezra.* iii. 1—8.

And though they were not to sacrifice in Heathen lands, charity must suppose that a people who had been used to offer sacrifices time immemorial, and whose ancestors had practised this sacred rite, by the divine order, before they had either a tabernacle or temple, would continue this sacred custom as long as there were any devout people left in Judea, who had any cattle; for they knew, that *without shedding of blood there was no remission of sins*. Accordingly, says the fore-mentioned author, 'Though the temple was destroyed, the people that were left continued to offer sacrifice and worship there on the place where it stood;' And he reckons they did so for four years; which brings the ceasing of the sacrifice to 584 years before Christ's incarnation. Add these 1290 years to the year 584 before Christ, and it brings us to A. D. 706: And as the text speaks of something voluntary *given* to the pope or the church, without force of arms, such were the *patrimones* of which history speaks, (see *Universal Hist.* vol. xix. page 652—654) which were so liberally bestowed upon the Romish church, especially at the beginning of the eighth century, and particularly at
A. D.

A. D. 706: For as liberal donations to the church were about this time supposed to make atonement for sin; so says Mosheim, 'Emperors, kings and princes signalized their superstitious veneration for the clergy, by investing Bishops, churches and monasteries in the possession of whole provinces, cities, castles and fortresses; with all the rights and prerogatives of sovereignty that were annexed to them under the dominion of their former masters.' *Eccles. Hist.* vol. I. page 349. He adds, page 351, 'The barbarous nations looked upon the bishop of Rome, as the successor of their chief druid, who under the darkness of Paganism enjoyed a boundless authority; and, upon their conversion to Christianity, they thought proper to confer upon the chief of Bishops, who was shamefully ready to claim, as well as accept, the same honour and authority as had formerly been vested in their arch-druid.' Accordingly the *elegance* of kissing the pope's toe came in fashion in this century. But though this *confounding abomination* of spiritual and secular power was given the pope A. D. 706, he could not *set it up as a beast* till A. D. 755; when Pepin king of France, by force of arms, gave him the exarchate of Ravenna, and some time after the Roman dukedom.

Or if by this *confounding abomination* is meant Mahometanism, which is thought to be spoken of in this chapter as well as popery; see chap. xvi. 12—16, and which, as well as that, unites in itself a spiritual and secular power; this will require us to date the ceasing of the daily sacrifice from 684 before Christ's time, when it ceased by Manassah; to which year add the 1290, and it points out A. D. 606, which was the time when that abomination was given as an infernal present, to the world; see chap. ix. 1: Of which nothing being

being said under the seventh trumpet, we have before heard that its 1260 years will conclude A. D. 1866.

What has been here offered on Daniel's prophecy thus far, serves to illustrate some preceding and subsequent parts of this; but we have yet to consider *Dan. viii. 13, 14*, which will throw further light on the present subject; and at the same time shew the necessity of introducing what has been already said on Daniel's prophecies. Observe therefore, *in the third year of Belshazzar, ver. 1*. Daniel had a prophetic view of the three great beasts which were to succeed the Babylonian empire then standing; viz, (1.) The Medo-Persian, represented by a *Ram* with two Horns; the one *higher* than the other, and the *highest* came up last; viz Darius and Cyrus *ver. 3, 20*. (2.) The Grecian, represented by a *He-goat*, which had a *noble Horn* between his eyes; viz, Alexander; and when this was broken, for it came up four *notable Horns*, or kingdoms towards the four winds of heaven, *ver. 5—7, 21, 22*. (3.) The Roman empire, represented by a little horn *Dan. vii. 24, 25*; which came *after* that particular *one of the four* preceding *Horns*, into which Alexander's kingdom had been broken; viz, Syria which had been so troublesome to the Jews in the person of Antiochus Epiphanes, *ver. 9*; *Heb.* see a remark on *Dan. xi. 31*. page 187. This seems to be the power described, *ver. 23—25*, which stood up *in the latter time of the kingdom of the four Horns when the transgressors*, amongst the Jews and Gentiles *were come to the full*. He shall be *a king of a fierce countenance; understanding dark sentences*, by means of his priests and augurs. *And his power shall be mighty, but not by his own power: And he shall destroy wonderfully, and shall prosper, and practise; and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and*
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he shall magnify himself in his heart, and by peace shall destroy many. He shall also stand up against the Prince of princes the Messiah; but he shall be broken without band. This is the power which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land of Judea, ver. 9.—12: And it waxed great even to the host of heaven, in the Jewish world; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea he magnified himself even to the Prince of the host; and by him the daily sacrifice was taken away, A. D. 70; and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice, by reason of transgression; and it cast down the truth to the ground; and it practised and prospered.

Hearing this, a holy one asks the Lord Jesus, ver. 13. *For how long a time shall the vision last, the daily sacrifice be taken away, and the transgression of desolation, to give both the sanctuary and the host to be trodden under feet; so Mr. Lowth translates the words, agreeable to the Hebrew, the LXX, the Arabic version, and the vulgar Latin; See bishop Newton: And the answer is ver. 14, Unto 2300 evening mornings, Heb. that is, to so many days or years; (see ver. 26, and Gen. i. 5: The phrase seems to be of the same import as the apostle's νύχθήμερον a night and a day, 2 Cor. xi. 25;) or to 2400 evening morning days, as the LXX read it. And as the daily sacrifice was to cease for the greatest part of the time of this vision, probably the holy Ghost expressed these sacrifices by the times in which they might have been offered, awfully to remind us, That they who live without prayer, and without applying to a sacrifice of atonement, have, as it were, no mornings or evenings; but are dead in trespasses and sins.*

If we date these years from the beginning of the Grecian empire with which this vision began,

gan, Dr. Prideaux says expressly that Cyrus took Babylon 539 years before Christ's time; and allowing him five years to compleat his conquest of that vast empire, this brings us to 534 years before Christ; to which time add the 2400 years of this vision, and it points out A. D. 1866 as the time for the cleansing of the sanctuary, as we found before: And this is probably the proper solution of this difficulty: At least I can find no interpretation of this prophecy whatever, that will either allow us to understand these 2300 or 2400 days of natural days, that is, of six years, and 140 or 240 days; or that will admit of 2300 or 2400 years to intervene between any ceasing of the daily sacrifice whatever, and the literal cleansing of the temple. If we think of its ceasing by Antiochus, or by the Romans (who are spoken of in the two preceding verses) to add only 2300 years to the first, and especially to the last of these times, would bring us far into the time of the millennium, before which the sanctuary must be cleansed. And if the ceasing of the sacrifice by the Babylonians, 584 years before Christ, had been intended, this would end the 2400 years at A. D. 1816; at which time many of the Jews may be converted; but the sanctuary cannot be cleansed, nor will the church of God in general be purged, till about the time of the Jews return to their own land; which will not take place till the beginning of the seventh trumpet. Yet possibly the sanctuary may be *spiritually* cleansed 2400 years after the year 584 before Christ; that is, by A. D. 1816.

But I have the less hope of living to see this text compleatly developed, because the Angel-interpreter added, ver. 17. *At the time of the end shall be the vision: Till that end comes, many shall run to and fro, and knowledge shall be increased,*

Dan. xii. 4; and who would not enquire into these things, who has ever read the words which follow there, ver. 10. None of the wicked shall understand, but the wise shall understand?

I only add here, That as the *confounding abomination* is connected with the removal of the *daily sacrifice*, in all the above places; so it is impossible that a *sinner* should do any thing more hateful to God, or mischievous to men, than to talk or print any thing against Christ's true and proper atonement for the sin of the world; without which the gospel is a medley of inconsistencies, and salvation a painted dream.

6. And I saw another angel flying in the midst of heaven, having the everlasting gospel, to preach the glad tidings to them that dwell upon the earth; and to every nation, and kindred, and tongue and people.

7. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: And worship him that made heaven and earth, and the sea, and the fountains of waters.

As the conversion of the Gentiles immediately followed the sealing of the twelve tribes of Israel, chap. vii. 9; so here, after the gathering in of the Jews to their own land, a glorious harvest springs up in the gentile world, by means of the *angels of the churches*, chap. i. 20; for though only one *angel* is mentioned, more must be employed in preaching to every *nation, kindred, tongue and people*. The instruments of the Jews conversion in Constantine's time; are spoken of both in the singular and plural number, chap. vii. 2, 3: But ministers in the nineteenth century will so resemble

ble angels in their unanimity, as well as in their purity and zeal, that they may fitly be called one : And this *angel flying through the midst of heaven*, as Mr. Whitefield lately did through the British dominions, intimates the rapid progress of the gospel, after the Jews are returned to their own land.

With a very different message another angel had posted through heaven, A. D. 566, &c. to give warning of the three woe-trumpets, chap. viii. 13 ; but *this* bears no *flying roll* of vengeance, *Zeck. v. 2* ; but has that *gospel*, which is *everlasting* in the purpose, contrivance and blessed fruits of it, *to preach to every nation* upon earth ; *saying, with a voice, loud enough to rouse the animal soul, Fear God ye sinners of every name, and give glory to him ; for the long appointed hour of his judgment of the great whore is come ;* as though he had said, You have already seen Rome judged by the *earthquake* there, chap. xi. 13 ; and as one of its seven hills is now taken out of the hands of the beast, chap. xiii. 3 ; so this double attack made upon him, assures you that all the vengeance written against him will be speedily executed. Judgment also even now begins again at the house of God, by means of the second beast, who is rising out of the earth. Sin and satan too, yea and your own souls are now to be *judged*, by that gospel which is preached to you ; which both sets you over to a judgment to come, and shews, that judgment very near : And with such a day in his eye, with what ardor will he cry, *Oh ! worship him that made the heavens, which beam every day with his various glories, and the earth, his humble footstool, which supports you ; the sea from which vapors arise to fertilize the land, and the fountains of water which quench your daily thirst ! He made your progenitors too, from whom you severally sprang, through all their successive generations*

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nerations, chap. xvii. 15. *Isai*, xlviii. 1. Come therefore, fall down and adore him in his works of nature, providence and and grace.

The return of the Jews to their own land will be very speedy; for that *nation* will be, as it were, *born in a day*: And as there is no time mentioned as intervening between the sealing of the tribes of Israel, and the conversion of the Gentiles in Constantine's time, chap. vii. 8, 9; so we have reason to believe this angel will begin his flight through heaven at, or soon after A. D. 1866; for as soon as Zion has *travailed and brought forth*, her breasts will be full of the sincere milk of the word; and *the Gentiles shall suck, and be satisfied with these breasts of her consolation*: And God will *extend peace to her like a river, and the glory of the Gentiles as a flowing stream*, *Isa.* lxvi. 6—12. And when these events take place, *the hearts of Sion's friends shall rejoice, and their bones shall flourish as an herb*, *Psal.* cii. 3, 5. *Prov.* xv. 30. and xvii. 22. *And the hand of the Lord shall be known towards his servants, and his indignation towards his enemies; for by fire and by his sword will the Lord afterwards plead, not only with the Turks, but with all flesh, till the man of sin is consumed; and the slain of the Lord, amongst the servants of the two beasts, shall be many; especially by means of the seven vials, ver. 14, 15, 16. See further of the calling of the Jews and Gentiles in the seven last chapters of Isaiah.*

8. And another angel followed saying, It is fallen, it is fallen, Babylon, the great city; because she made all the nations drink of the wine of the rage of her fornication.

9. And a third angel followed them saying, with a loud voice, If any man worships

the

the beast, and his image, and receives the mark on his forehead, or on his hand ;

10. Even he shall drink of the wine of the wrath of God, which is mixed, yet not diluted in the cup of his wrath : And he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb.

11. And the smoke of their torment ascendeth for ever and ever ; and they have no rest day nor night who worship the beast, and his image, and whosoever he is who receives the mark of his name.

12. Here is the patience of the saints ! here *are* they who keep the commandments of God, and the faith of Jesus !

13. And I heard a voice from heaven, saying unto me, Write, blessed are the dead who die in the Lord *even* henceforth. Yea saith the spirit, that they may rest from their labours ; and their works follow them.

Observe, the servants of God in this period are not called witnesses, but *angels*, which was the name eminently given to gospel ministers in the first century ; see chaps i. ii. and iii ; and now the strength, wisdom, purity, activity, simplicity and fervour of the primitive times, begin again to beautify and adorn the churches of God : Accordingly these two angels follow the former, into every nation, and to every kindred, tongue, and people, loudly and solemnly denouncing God's Judgments against the Papists : Which implies that the two beasts have poisoned the whole earth with
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their infernal doctrines, which is also asserted, ver. 8. *She made all nations drink of the wine of the rage of her fornications.* The first of these angels declares, that Rome is a mere babylon of pride, idolatry, persecution and lasting infamy; He announces her fall as the ancient prophets did that of literal Babylon, and in the same words, *Isa. xxi. 9. Jer. li. 8*; saying, *Babylon is fallen, is fallen* to the earth, chap. xii. 13, and shall be soon shaken out of it; and indicts her in God's name for having banished sobriety and modesty from the earth: *She hath made all nations drink of the wine of the rage of her fornications*; particularly in the 'stews licensed by the Pope, which 'are no inconsiderable branch of his revenue;' see chap. xvii. 4; which the Lord certainly would not have suffered, if he had not been greatly provoked by the wickedness of the world.

After this, ver. 9, 10, 11, a third angel follows the former; preaching as earnestly as he, and saying with a loud voice, *If any man, high or low, worships the beast and his image, and receive the mark* which he appoints, *on his forehead or in his hand*; whatever excuses of secular advantage, or fear of persecution he may plead for such an insult upon the Divine throne and government; *even He, whoever he is, shall drink of the wine of the wrath of God, which is mixed by every abused attribute of Deity, without suffering any one alleviating ingredient to soften the terrors of that dreadful mixture, in the cup of his indignation which his enemies must drink; who shall be tormented with such fire and brimstone, as it never was in the power of the beast to kindle against God's servants; though he could once madly amuse himself, by making fire come down from heaven in the sight of men, chap. xiii. 13: And this torment shall be inflicted upon them, not only before those*
angels

angels who pour out the seven vials, but *in the presence of the holy angels* in general: For at certain seasons at least, through eternal ages, their 'torments will become a spectacle to the inhabitants of the blessed worlds above,' see *Luke* xiii. 28. and xvi. 23—and *in the presence of the Lamb*, to whom all judgment is committed: And now that long merciful and compassionate High-Priest, will for ever *laugh at their calamity*, and *mock when their fear cometh*, *Prov.* i. 26—and the *smoke of their torment ascends up for ever and ever*, and besides their eternal torments, even here upon earth, especially in this period, they *have no rest* who continue to *worship this infernal beast and his image*, and *whosoever receives the mark of his name*. And 'I heartily wish that all those, who connive at such things in the discipline and worship of Protestant churches, which they, in their own consciences, think to be sinful remains of Popish superstition and corruption, would seriously attend to this passage, which is one of the most dreadful in the whole book of God, and weigh its awful contents, that they may keep at the greatest possible distance from this horrid curse, which is sufficient to make the ears of every one that bears it to tingle. Compare *Jer.* xxv. 15, 16,' Dr. Doddridge.

Ver. 12. *Here is the patience of the saints*, which will be more tried and honoured in the times of the second beast, than when the first reigned alone, chap. xiii. 10—*here are they who keep the commandments*, not of the beast but of God; and in the face of every danger, *preserve the faith of Jesus*, and their own inviolable fidelity to him.

Ver. 13. But as the happiness of the saints in heaven immediately after death, is a point of the highest importance to be established, for its greater confirmation, 'it is announced to our author by

‘two different ways of inspiration at once; viz,
 ‘by a voice from heaven, and the secret irradiation
 ‘of the spirit;’ for says he, *I heard a voice from
 heaven, saying, Write, blessed are the dead that die in
 the Lord*, Martyrs and others, even *henceforth*,
 from the time of their death, by which they es-
 cape many calamities which will terrify these
 times; and they are now known to enter into
 glory, without having any thing to fear from the
 feigned fires of purgatory: *Yea saith the spirit*,
 using his own well known voice in my heart; that
 Spirit which is in all the saints, which brought them
 into a vital union with their Lord, and taught,
 quickened, and sanctified them; *for they rest from
 their labours; and their works*, so much despised
 by men, though they do not go before to procure
 their admission into heaven, yet *follow*; not a
 thousand years after, but *met’ with them*, as
 the certain witnesses of the sincerity of their faith
 and love; which are to be rewarded with imme-
 diate glory.

14. And I saw, and behold a white cloud,
 and on the cloud one sitting like the Son of
 man; having on his head a golden crown;
 and in his hand a sharp sickle.

15. And another angel came out of the
 temple, crying with a loud voice to him that
 sat on the cloud, Put forth thy sickle and
 reap; for the hour is come for thee to reap,
 for the harvest of the earth is ripe.

16. And he that sat upon the cloud, thrust
 in his sickle on the earth; and the earth was
 reaped.

The general harvest for heaven and hell will
 be at *the end of the world*, *Matt. xiii. 39*; but be-
 fore

fore that, we have here an in-gathering to heaven, as the next verses give us an account of one for hell: And as the last of these signifies the cutting off the wicked out of this world, as grapes thrown into a wine-press; see ver. 17—20, so the same phrase of *putting in the sickle* to reap his wheat, doubtless designs God's removing his children out of the way of danger; for I cannot recollect that the word *sickle* is ever used, where only a gathering into Christ is intended; see *Matt. ix. 37, 38. Luke x. 2. John iv. 35—38*: Nor does the grace of God cut men off from the earth, or remove them from the society of their fellow-men.

Ver. 14. *I saw and behold a white cloud*, the usual emblem of God's gracious presence in the temple; *and upon the cloud one sat*, conspicuous to my view in the most serene splendors, *like the Son of man*, on whose bosom I had leaned in his incarnate state; *having on his head a golden crown*; for he was now going about an important act of his kingly office, chap. i. 18: *And in his hand a sharp sickle*; which was sharpened to make the stroke of death the more quick and easy.

Ver. 15. *And another angel or minister*, perhaps of Jewish extraction, *came out of the temple*, chap. xi. 19; and seeing this sickle in the hands of his Lord, he knew it was intended for use: Therefore, though the complexion of the times assured him that many of the saints would be cut off by *sharp persecutions*, as the word *sickle* intimated; leaving the methods of their removal with secure confidence in *his hands*, without *whom* he knew none of them could be cut off; he cried *with a loud voice to him who sat on the cloud, Put in thy sickle and reap*; for thy servants have been sowing the good seed of the word over all the earth, and now the time is come for thee to reap;
for

for the harvest of the earth is ripe or dried, Gr. And as thou canst not leave out thy wheat through all the cold and storms of winter; so thy late declaration of the blessedness of those who died in the Lord, was certainly designed to reconcile us to those bereaving providences, which await the church and the world. And perhaps at this period, peculiar reasons may appear to vindicate such a prayer as this; which intimated ‘a high degree of holiness, and a great desire to be with God,’ in those who offered it. And accordingly our Lord answered their request, ver. 16. *He that sat on the cloud put in his sickle on the earth:* So just before the following desolations, perhaps from about A. D. 1920 to 1925, there will be a glorious in-gathering of the saints to heaven, though by a sharp persecution; for it is God’s way to house his saints when a storm is coming, *Isa. lvii. 1:* But the world has every thing that is horrible to expect when they have slain God’s people.

17. And another angel came out of the temple which was in heaven, he having also a sharp sickle.

18. And another angel came out from the altar, having power over fire; and he called with a loud cry, to him who had the sharp sickle, saying, Put forth thy sharp sickle, and lop off the clusters of the vine of the earth; for her grapes are fully ripe.

19. And the angel thrust in his sickle upon the earth, and gathered the vine of the earth; and cast it into the great wine-press of the wrath of God.

20. And

20. And the wine-press was trodden without the city; and blood came out of the wine-press even unto the horses bridles, from a thousand six hundred furlongs.

David said, *Evil doers shall be cut off; and yet a little while and the wicked shall not be. The Lord shall laugh at him, for he seeth that his day is coming, Psal. xxxvii. 9—13:* Accordingly, when the Lord had removed his saints to heaven, another angel comes out of the temple which is in heaven, which manifested that he was a heavenly angel; he also having a sharp sickle, ver. 17. Observe Christ reaped his wheat himself, ver. 16; and though wicked instruments were employed, there is only a kind of tacit notice taken of them in the word *sickle*: But in the destruction of the wicked, an angel is employed, as against Sennacherib and his army, *Isa. xxxvii. 36.*

Ver. 18. *And another angel came out from the altar, which had power over the fire; and if the fire of the altar is intended, we may suppose this angel to be Christ, as in chap. viii. 3, 5:* But if fire in general is meant, so restrictive an idea does not seem sufficiently honourable to our Lord; but rather describes an honour proper to some of his servants, who have that power over fire which the second beast vainly pretended to, chap. xiii. 13; as others of them have *ἐξουσία* power (the same word as here used) over waters, chap. xvi. 5. And he called upon this celestial minister of vengeance *with a loud voice*, as David called upon the angels to praise God, *Psal. ciii. 20, saying, the time is come; therefore now exert thy excelling strength, that the church of God may see thy power: Haste, put forth thy sharp sickle, with which God has intrusted thee, and lop off, and gather the clusters of the vine of the earth; for it is*
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the vine of Sodom, and *her grapes are fully ripe.* So cried the Prophet Joel iii. 13, against the enemies of Israel, *Put ye in the sickle, for the harvest is ripe: Come, get you down for the press is full, and, under your powerful feet, the fats overflow; for their wickedness is great:* So Edom's destruction is represented by treading a wine-press, *Isa. lxiii. 3*; see also *Isa. xviii. 5.* It is natural to reap wheat with a sickle; but the use of this instrument in cutting off grapes, seems to intimate that these sinners shall be hurried out of this world with violence, as well as in anger—But God must be glorified—

Accordingly, ver. 19, 20, though this angel had no orders to cut down the tree itself, which was reserved for future perdition, *He thrust in his sickle into the earth; and gathered the present fruit of this vine, which was wholly of the earth, and supported by it; and, to prepare a dreadful libation to Divine justice, he cast the grapes he had cut off into the great wine-press of the wrath of God; and the wine-press was trodden without the city Rome; and blood came out of the wine-press even to the bridles of the horses; a strong metaphor to express the most horrid slaughter made by some hostile power, (see bishop Newton on the place) from, or at the distance of a thousand six hundred furlongs, or 200 miles; which, says Mr. Mede, is the exact length of Stato della Chiesa, or the state of the Roman church, most absurdly called St. Peter's patrimony; viz. from the walls of Rome to the river Po; see Acts iii. 6.*

This awful carnage, a little time before the vials are poured out, may probably be made about A. D. 1926: For as 'the Babylonish captivity' was accomplished by two or three different transportations, and its seventy years concluded by 'two or three different returns, so the 1260 years' of

of popery may be reckoned to begin differently; viz, at the several very remarkable steps it took towards its full power; as at A. D. 606, when the Pope became a universal bishop; at A. D. 666, about which time his Latin service begun; and at A. D. 756, when he became a temporal prince: So popery will have a remarkable blow when Jews and Gentiles are gathered in A. D. 1866; and we expect the next attack upon it, A. D. 1926, before that by the vials; which will be succeeded by his total overthrow A. D. 2016. But as this stroke will fall without the city, it must be different from, and the account here given represents it as some considerable time after, that which will befall the first beast, when one of his seven hills are taken from him by the sword; see chap. xiii. 3.

This vengeance will probably be occasioned by some daring act of wanton cruelty and oppression perpetrated by the two beasts; which will rouse such an indignation as will produce blood up to the horses bridles; a phrase which occurs no where else in scripture. But we are uncertain whether to look in the east, or west for the instruments of this destruction; as the united power of the two beasts will, before this time, have imitated Christ himself, and set its *right foot on the sea*, and its *left on the earth*, chap. x. 2. Possibly this sword of God may come down upon the whole length of the Pope's territories, by some friends of the Greek church; against which the Popish powers have already begun to shew their rancour and impertinence: Or if the words which God has spoken about this beast, may be said to be fulfilled, when the second beast has attained the full height of his power (which he certainly will by A. D. 1926; see chap. xvii. 16, 17.) perhaps this vengeance may be executed upon them

them by the ten Horns of the beast : But whoever are the instruments, this truth will be written plain to every eye in their blood, *He that killeth with the sword, must be slain by the sword*, chap. xiii. 10.

C H A P. XV.

1. **A**ND I saw another sign in heaven, great and wonderful, seven angels having the seven last plagues ; because in them the wrath of God is filled up.

2. And I saw as it were a sea of glass, mingled with fire ; and those who *had escaped* conquerors from the beast, and from his image, and from his mark, and from the number of his name, standing on the sea of glass ; having the harps of God.

3. And they sung the song of Moses the servant of God, and the song of the Lamb ; saying, Great and marvellous are thy works, Lord God Almighty ; just and true are thy ways, O King of saints ;

4. Who would not fear thee, O Lord, and glorify thy name ! because thou only art holy ; because all nations shall come and worship before thee ; because thy righteous judgments are made manifest.

5. And after these things I looked, and behold the temple of the tabernacle of the testimony in heaven was opened.

6. And

6. And there came out the seven angels, who had the seven plagues, from the temple; clothed with pure and shining linnen, and were girded about the breasts with golden girdles.

7. And one of the four living creatures gave to the seven angels seven vials, full of the wrath of God, who liveth for ever and ever.

8. And the temple was filled with smoke from the glory of God, and from his power; and no one was able to enter into the temple, till the seven plagues of the seven angels were finished,

Sinners of every name must *turn or burn*; for God *can* and *will* be glorified in all his reasonable, as well as in all his other, creatures: And when he begins, as here, with the man of sin, he will make an end: The beloved apostle saw this in vision; happy they, who see, believe and flee from the wrath to come!

Our author had before seen a sign of the glory and conflicts of the church, in the *woman clothed with the sun*, &c. chap. xii. 1, 2; and another sign of the rage of satan, in the person of the second beast, ver. 3. of that chapter: After which he saw here *another sign*, in that earthly *heaven* the church, (where God has represented every thing, which will ever be interesting to human nature to observe, in this world,) a sign of the day of judgment, *great and marvellous*; viz, *seven angels*, the same who stood before God, chap. viii. 2; and who, *having* in many visits studied, in the church, the nature and effects of the great salvation, *Eph. iii. 10.* *1 Pet. i. 12*, were now the
3 willing

willing instruments of Divine vengeance on those hypocrites who had so shamefully opposed it, under the specious pretence of regard to it.

As to the times of the vials; the order of this prophecy inclines us to believe that they are not poured out; for the great things predicted, chap. xivth are none of them yet accomplished. It is also manifest that the first vial has not been poured out; for it is to fall on the men who have *the mark of the beast, and worship his image*, chap. xvi. 2; but we do not hear of the mark of the beast, or of his image, till in the times of the second beasts, who is not yet risen, chap. xiii. 14, 16. The vials are also called *the last plagues*; for in them is filled up that *wrath of God* against the man of sin, which began to be publickly testified by the *earthquake* at Rome A. D. 1866, chap. xi. 3; was confirmed soon after by the taking of one of his *hills* from the beast, chap. xiii. 3; and awfully sealed in blood again, by the treading of the wine-press of his wrath about A. D. 1926: Therefore it is not reasonable to expect them very long before A. D. 2016. And accordingly, though the woe of this trumpet, so far as it declares the *spreading of sin*, began with it; see chap. xi. 14, yet as it signifies the *punishment of these transgressors*, it is not expressed till after all the vials are poured out, chap. xviii. 10. Gr. But the woe which God has denounced against the wicked, falls upon them, both in the *success*, and in the *punishment* of their works, *Isa. iii. 11.*

But before our apostle was allowed to take any farther notice of these shining ministers, or the seven-fold vengeance they were commissioned to execute, his eye is drawn away to a triumphant company who had conquered the two beasts, ver. 2, 3, 4; *I saw*, not a real, but *as it were a sea of glass* (alluding to that great vase, in which the priests

priests of the Lord washed their hands and feet; see chap. iv. 6.) 'large enough for all these conquerors to stand upon', and transparent; which was also mingled with the fire of persecution, to make gospel truths and hopes yet more purifying: So says David, *We went through fire and through water*, Psal. lxxvi. 12.; see Numb. xxxi. 2, 3.

And, though they meant not so, even their enemies were Christ's fire in Zion, and his furnace in Jerusalem, to purge his gold and silver, *Isai. xxxi. 9. Mal. iii. 3—And those who had escaped victors, ex τῶν θηρίων from the beast, from his image, from his mark and from the number of his name; standing ἐπὶ upon this sea of glass; from which neither flattery nor force could remove them as they came along in life: And now, having gained the victory, this sea furnished a transparent pavement for, and reflected a glory upon their feet; whilst they stood exulting as having preserved the most valuable of all possessions their integrity.—Having the harps of God in their hands; and they sung, Jews and Gentiles together, the song of Moses the servant of God; who in such exalted strains praised him, Exod. xv, for the great deliverance wrought out for his people from the oppressing Egyptians; and the song of the Lamb, both that which his grace inspired, and which his example had taught them; when he said, I beheld Satan as lightning fall from heaven: And again, Father I thank thee, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so Father, for so it seemed good in thy sight, Luke x. 18, 21. Thus they praised God for mercies temporal and spiritual, which distinguished themselves and others; saying, Great and marvellous are thy works of nature, providence and grace, Lord God Almighty; just and*

true are thy ways, O King of saints : Who should not, who that has the reason of a man, would not, fear thee, O Lord, and glorify thy name? because thou only art holy in a sense peculiar to thyself; and whatever others do, at the remembrance of this we give thee thanks, Psal. xcvi. 12 : Because all nations, as nations, shall come and worship before thee; and because the righteous judgments, both of thy word and sword are now made manifest, so as they never were before : And as surely as thy papal foes are now to be made thy footstool; so shall every sinner receive his awful doom from thy lips, at the day of judgment, Rom. xiv. 11, 12.

Refreshed with the view, and with the musical harps of these conquerors; *I looked, says our author, ver. 5, 8. and behold the temple of the tabernacle of the testimony in heaven was opened, that is, the most holy place, for the whole tabernacle was called the tabernacle of witness, or testimony, Acts vii. 44; and the temple of this tabernacle must be the place of the oracle, where the Lord manifested himself to the High Priest : And this was left open, after the seven angels came out of it in solemn procession, ver. 6, 8. But when our apostle began to enjoy the hope of having an immediate discovery of God's grace and glory, behold the flames of Divine justice burnt hot and strong there for the present; and the temple was so filled with smoke from the glory of God, and from his power, that no one was able to enter into this inmost part of the temple, till the seven plagues of the seven angles were finished; for God will have his people meditate terror, and consider what themselves have deserved as sinners, whilst they see his vengeance upon the workers of iniquity. Yet as this holy oracle still lay open, he doubtless conceived hopes, that believing Jews and Gentiles*

Gentiles should soon have an abundant access to this dwelling-place of the Most High, and share his hitherto-unequalled grace.

This prophecy is in every part highly figurative; and, if I could have conceived of any thing in it analogous to the paintings which are cast around a picture, merely to decorate the piece of which they are no part, I might have considered what is said of this temple as such: But however obscure our views may be, it is most honourable to the inspired author, to suppose every word big with an important literal, or metaphorical meaning; therefore I ask, What temple is here intended?—It cannot be the temple of Christ's body, *John* ii. 21, from which angels could not come out; nor could it be filled with smoke, ver. 6, 8.—It cannot be a temple in heaven properly so called, for *John* *saw no temple therein*, chap. xxi. 22; nor can God's dwelling place in heaven be so *filled with smoke from his glory and power*, as to preclude the entrance of the celestial worshippers: Nor have we any idea of the saints in heaven giving the vials into the hands of the angels there; but a gospel minister may give the vials to these seven angels, as they come out of some earthly dwelling of our God, ver. 7.—Yet it is not probable that all the churches of God should be so filled with his glory at this period, that no worshippers can enter into them, during the whole time of the pouring out of these vials; though such a glory of God would increase the reverence, as much as it interrupted the usual forms, of worship.—But if a sacred building of vast dimensions should be erected at Jerusalem about this time, both these words, and those in chap. xi. 19, may have a literal accomplishment.—Unborn ages will clearly shew our

P 2 successors

successors many things which we know not—But certainly,

When the Jews return to their own land, with an ardour which can neither be described or imagined, they will most devoutly adore the God of their fathers; and having put away for ever all those traces of Mahometan and Popish delusions, which had disgraced their country, they will rebuild their long-desolated city, and divide their land by lot among themselves, and the strangers who come up to Jerusalem with them: And this may well be effected in seventy years after their return; viz. by A. D. 1935 or 1936. And being now again *precious in the sight* of God, they will be *honourable in the eyes* of the nations, *Isai.* xliii. 4; and especially of those who *keep the truth*; multitudes of whom will, no doubt, visit them to be witnesses of the grace bestowed upon them: And as *the Lord of Hosts* will now, more literally than he had ever done before, *In this mountain, Jerusalem make unto all people a feast of fat things,* *Isai.* xxv. 6, so redeemed Jews and Gentiles will doubtless enjoy this feast in their united worship; in which the strains of praise which are peculiar to the Jews, chap. xiv. 3, will but add new fervour to the devotion of converted Gentiles, when they fall in again with them, in the loud triumphs of one universal chorus.

Those words are yet to be accomplished, and why may they not be literally so? *There shall be one fold, and one shepherd,* *John* x. 16. But when the inclement sky forbids them to sing redeeming love in the open air, *where* can they worship together, unless a spacious edifice is erected for this purpose at Jerusalem, which will now again be made the head-quarters of salvation? And if such a temple should be compleated just before the vials are poured out, and the glory of God take

take and keep possession of it, the whole time they are pouring out; this will be taking possession in the same glorious manner, as he entered the ancient tabernacle and temple, which the Lord filled with his glory, *Exod.* xl. 33, 35. *1 Kings* viii. 10, 11. *2 Chron.* v. 14. *That* entrance was designed to typify the incarnation of the Son of God; and *this* will loudly announce both the certainty of the thing, and the manner in which God will for ever dwell in the souls of saints and sinners, by his vengeance or grace.

In these happy days greater light will certainly beam out upon the now obscurest parts of scripture; among which some may be ready to reckon the nine last chapters of Ezekiel, which predict the second temple, and the division of the land. Many things may indeed be said in favour of the literal sense of that prophecy; which was doubtless designed to assure the captives in Babylon of their return to their own land, and that their temple should be rebuilt. That temple is described, chap. xl. and xli; and afterwards sacrifices are appointed. In chap. xliii. 16—18, an altar is ordered twelve cubits square; which was a medium size between that of Moses in the wilderness, which was five cubits square, *Exod.* xxvii. 1. and that of Solomon, which was twenty, *2 Chron.* iv. 1: at this altar the seed of Zadock was to minister; and therefore certainly at a time while their genealogies remained to distinguish that family, chap. xliii. 19. And the *five hundred square reeds* which the temple, its out-buildings and courts occupied, some reckon a space something less than a mile square; and so it must be if the cubit and hand breadth, chap. xl. 5, is only twenty one inches; for then the reed of six cubits long, is 126 inches, or 3 yards and an half; and the

P 3 500 reeds

500 reeds square makes 1750 yards square; see chap. xlii. 20, and xlv. 2.

By the measures given in this prophecy, perhaps Jewish builders may hereafter be able to develop the mysteries of this description, better than we can at present: And, as there is more obscurity in this vision than in the account of the Jewish ritual by Moses, and the division of the land by Joshua; it is natural to suppose, that the light which is *sown* for the church, will hereafter more irradiate this part of inspiration. But those words were more than once accomplished literally, *Out of Egypt have I called my son*, *Hos. xi. 1. Matt. ii. 15*; and as the land of Israel is yet to be divided a third time to Abraham's descendants, it is not impossible but that a third temple, here described, may be erected at Jerusalem; though no worship can be performed in it, but such as is adapted to gospel times. If such a building should be raised, whether its *breadth* does, or not, still *increase upwards*, chap. xli. 7; and even if the worshippers in it should not literally *go out* at a gate of the temple, *opposite* that at which they entered, chap. xlvii. 9; yet they will possess that growing spirituality, and make those advances in religion, which seem, to have been the chief design of these orders. And if what is said of the holy waters, chap. xlvii. 1—12, which proceeded from *under the threshold of the house*, should be no more literally realized in such a future building, than it was in the second temple; yet when the saints in the twentieth century, see the *holy waters* of salvation fructifying every barren spot, except the *miry and marshy places*, and spreading wide the most glorious spiritual fertility; will they not confess, with grateful joy, that they are to them become *waters to swim in*, in comparison of what they were to the patriarchs and prophets;

in whose times they were only *ankle*, or *knee* deep, or, at the furthest, up to the *loins*? And will they not say with rapture, Happy the *spiritual trees* which now grow on the banks of this river!

These are some of the *spiritual* uses which God's servants have made of this part of the word in gospel times, while still they are waiting for those clearer discoveries of its meaning and grace, which may possibly be reserved for the times we are now considering; in which certainly the spiritual dangers which invade men, when they return from worship to their own abodes, will be much less than in times past; for *the name of the whole city from that day shall be* JEHOVAH SHAMMAH, *the Lord is there*, chap. xlviii. 35.

But it may be enquired, What time will the vials take up? and how long will the glory of the Lord fill his temple?—I answer, there is an observable difference between what is said of the trumpet-ministers, and the language addressed to these ministers of divine vengeance; *To them were given seven trumpets; and they prepared themselves to sound*: But to all these together it is said, *Go, and pour out the vials of the wrath of God upon the earth*, chap. xvi. 1; which inclines me to believe that the vials will make much quicker dispatch than the trumpets: And as they will not be poured out till after the treading of the wine-press A. D. 1926 without the city, which is described in the close of the preceding chapter; so they must conclude soon enough before A. D. 2016, to leave room for the publick wailing, &c. expressed, chap. xviii. and xix; which will be succeeded by the final rout of the two beasts, chap. xix. 11—21.

But to come yet nearer to the times, It is probable the plagues of Egypt were not more, if so long as a month apart from each other, as the Jews conjecture; possibly some of them might

be only a week, *Exod. vii. 25*; and others not so long: But the following considerations incline me to suppose, that the seven vials may probably take up seven years, (1.) Because Jerusalem was so long in destroying by the Romans; viz, from A. D. 66 to 73. So six or eight years before that time, the apostle said of them, *Rom. ix. 27, 28. A remnant only shall be saved: for the Lord is finishing and cutting short his account in righteousness*, &c; and one awful week settled it: And in that week God confirmed his covenant with many; viz, with the Gentiles, *Dan. ix. 27*. See *Mr. Blayney in loc.*

So probably by another seven years destruction upon the kingdom of Anti-Christ, he will again confirm his covenant with the Jewish and Gentile church; for the following words of the apostle stand yet in the bible for a further accomplishment, *The Lord will make a short account upon the earth*; and if we ask, How short? the preceeding history seems to answer, Seven years, (2.) Probable reasons will be adduced under the sixth vial, both why we may expect that vial to be poured out, A. D. 1941, and that it will take up one year; which may give some colour of reason to suppose that the other vials will take up the same time. (3.) The nature of some of these judgments, as immediately in God's hands; see chap. xvi. 8, 9, seems to forbid the thought of their being of long continuance; for if a *noisome and grievous sore* on the bodies of men; if the *sea and rivers becoming blood*; and the *sun's scorching men* with burning heat, should continue long, who then could be saved?—True, the same judgments metaphorically understood, under the trumpets, in which men were employed as instruments, might be expected to be of longer continuance; as is plainly supposed in the choice allowed David of *three years famine, three months*

month's desolating war, or three day's pestilence, 1 Chron. xxi. 12. But when they are immediately in God's hands, he will probably make as *short an account upon the earth*, as he made with Jerusalem by the Romans: Nor is it any objection to the shortness of the time here allowed for the vials, that upon this supposition, they possess a disproportionate part of this prophecy; for we could certainly have formed no idea of the time which the destruction of Tyre, Babylon, Egypt, or Jerusalem would take up, from the number of words used to describe, or bewail, that of each.

On the contrary, it seems needful to allot them so much time, that the servants of the beast may hear of one another's miseries from each vial, in the different places where they live. And if these plagues are brought upon them by any natural means, a year will both afford sufficient time for the operation of these second causes, which may produce them round the world; as for the sun's scorching men with heat, &c. and at the same time give us reason to believe, that they probably may not continue so long upon any one spot; but each move gradually from one place to another, to the end of its year—But to return—

These *seven angels, having the seven last plagues*, ver. 6, 7, being called to offer a dreadful sacrifice to the justice of God, were *clothed in robes of more than bare innocence; viz, with pure and shining linen, and having their breasts girded with golden girdles*, to denote the firmness, dignity and splendour with which they will perform this dreadful work; see chap. i. 13. And, that it might appear, what power God's ministers have with him over their enemies, and that the work which these angels were going about was the avenging of his persecuted servants, *one of the four living*

living creatures—(But, lest any of them should, through unbelief, suppose himself incapable of such an honour, the Lord has not informed us whether it was he who resembled the lion, the ox, the man, or the eagle—) *gave to the seven angels seven vials, that is censers, cups, or bottles full of the wrath of God, who liveth for ever and ever*; the unchanging enemy of every impenitent immortal, who has dared to take up arms against him and his Christ, chap. viii. 5: So David, by his prayers, gave the angels those vials which they poured upon his enemies, *Psal. xxxv. 5, 6*; and Isaiah and Hezekiah gave that vial to the angel which he poured upon the 185,000 Assyrians, *Isa. xxxvii.* And when these vials are to be poured out, God will put it into the heart of some gospel minister, or of a set of ministers of similar dispositions, firmly to believe, and therefore to desire of God by prayer, the execution of this vengeance; which may properly be called their giving the vials to the angels, though we have no reason to suppose that these angels will visibly appear to him or them, when they are going about this work.

Observe, (1.) God bottles the tears of his saints, not only to be witnesses of the sincerity of their love to him, but also to make them vials of his wrath on the heads of their enemies, *Psal. lvi. 8.* For *shall not God avenge his own elect, who cry day and night unto him? I tell you that he will avenge them speedily, Luke xviii. 7, 8*; as he promised to the souls under the altar, chap. vi. 10. 11. Yet, (2.) all that sinners can endure in this world, is no more in comparison with what they shall suffer in eternity, than a cup or bottle to the ocean: And slighting, and much more despising Christ, merits all that Divine vengeance can eternally inflict upon a sinner.



C H A P. XVI.

1. **A**ND I heard a great voice out of the temple, saying to the seven angels; Go away, and pour out the vials of the wrath of God into the earth.

2. And the first went, and poured out his vial upon the earth; and a malignant and grievous sore, fell upon the men who had the mark of the beast, and them who worshipped his imaged.

3. And the second angel poured out his vial upon the sea; and it became blood, like that of a dead *man*; and every living soul *that was* in the sea died.

4. And the third angel poured out his vial on the rivers, and on the fountains of waters; and they became blood.

5. And I heard the angel of the waters saying, Righteous art thou, O Lord, who art, and wast, even thou holy One; because thou hast judged these things;

6. Because they have poured out the blood of saints and prophets; and thou hast given them blood to drink; for they are worthy.

7. And I heard another from the altar saying, Yea, O Lord God Almighty; true and righteous are thy Judgments,

8. And

8. And the fourth angel poured out his vial upon the sun; and it was given to it to scorch men with fire.

9. And the men were scorched with great heat: And they blasphemed the name of God who had power over these plagues; and repented not to give glory to him.

The four first seals, trumpets and vials, so far differ from the three following, that the three last of each, are either more extensive or more awful than the preceding.

The resemblance between the four first trumpets and the four first vials, is remarked by every writer on this subject; each of them respectively affects the *earth*, the *sea*, the *rivers* and the *sun*, chap. viii. 7—12; solemnly to remind us of the time when *the elements shall melt with fervent heat; and the earth also, and the works that are therein shall be burnt up*, 2 Pet. iii. 10: But there is this difference; those trumpets affect but the third part of each of these things; viz, the Roman empire; these vials are not so restrained, but fall upon the servants of the two beasts where ever they are. There is also a striking resemblance between the three last trumpets and the three last vials, which will be remarked as we come to each of them.

The four first trumpets shook down the western Roman empire from A. D. 395 to 566; and these four vials make successive attacks upon the beast; whose kingdom, however spiritually it may be said to be administered, is in every view of it, as much of this world as the ancient Roman or any other kingdom ever was.

1. And after the *seven angels* had received the vials from one of the four animals, chap. xv. 6,

7, *I heard a great voice out of the temple, which declared the will of God, and the united desire of his people, saying to them, Go away; and pour out the vials of the wrath of God, with which you are charged, into the earth.* Observe, God is *long-suffering*, but he will not be always-suffering; and he that *despises the riches of his goodness and forbearance*, lessens that stock which will be expended upon himself every moment.

2. *And the first went, and, probably in the presence of the other six angels, chap. xiv. 10, poured out his vial upon the earth; and presently either the food which the servants of the beast eat, (who were become very dainty, chap. xviii. 14.) was impregnated with a multitude of noxious animalcula; or by some other means a maglinant, epidemic and grievous sore fell, not upon God's servants, but upon the men who had the mark of the beast, and upon them who worshipped his image.* This plague will be worse than the hail and fire of the first trumpet. chap. viii. 7; and resemble the sixth plague of Egypt, which was boils breaking forth with blains, *Exod. ix. 10.* Lazarus died partly by his sores, *Luke xvi. 20—22, Gr;* and those spoken of here being *malignant, grievous* and inflicted in anger, no doubt multitudes will die of them; though probably some will languish under them till the time of the fifth vial, ver. 10, 11; that is, four or five years, if each vial should take up so long time as a year.

3. *And the second angel performed his allotted service, and poured out his vial upon the sea; and immediately the briny flood, which had so long rolled from side to side in the spacious hand of infinite goodness, arrested by Divine justice, not only forgot to flow with wonted rapidity, but became black and putrid blood, like that of a dead man; and every soul that had animal life in,* and

upon those seas which washed the territories of the beast, presently *died*; for they would not worship him that made the *sea* and the *fountains of waters*, chap. xiv. 7. *Exod.* vii. 20. Yet they still remained incorrigible; therefore,

4. *The third angel* advanced forward, and *poured out his vial on the rivers, and on the fountains of waters; and they became blood.* And, though it is not for us to know, how long time this angel would take in visiting all the rivers and fountains against which he has a commission, a year will certainly afford a full sufficiency of time for this purpose; if indeed his pouring his vial on one of each, does not instantaneously affect all the rest; as *ashes of the furnace*, sprinkled by the hand of Moses, became a *boyl with blains upon man and beast, throughout all the land of Egypt*, *Exod.* ix. 8—10.

5. *And as soon as he had done this, I heard the angel* who had power over the *waters* in general, salt and fresh (as another of them had power over fire, chap. xiv. 18.) under whom probably this minister of vengeance was ranked and ranged, in the wise order of the angelic hierarchy, *Col.* i. 16; I distinctly heard him saying, *Righteous art thou O Lord, who art and wast, even thou holy One* (for many copies instead of ὁ ἁγιος, read ὁ ὅσιος, *thou holy, or gracious One*; see *acts* xiii. 34, 35, compared with *Psal.* xvi. 10. *Heb.* and both these characters were designed to be eminently displayed to saints and sinners in the vials) — *because thou hast thus judged; for, in defiance of all thy gracious warnings, they have wantonly shed the blood of saints and Prophets; and in return thou hast given them blood to drink: For, suffering no guilt upon earth to equal their own, they are most conspicuously worthy; they have merited their portion at God's hands, which cannot be said of*
the

the saints, though they also are said to be *worthy*, chap. iii. 4. *The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord, Rom. vi. 23.* Sinners are worthy, in and of themselves, of the destruction to which the broken covenant of works dooms them; but saints are only worthy, in and by Christ; according to the tenor of the covenant of Grace which saves them.

7. *And I heard another angel, who came out from the altar; the place of him who had power over fire, chap. xiv. 18. (of which the next vial speaks) say, Yea, O Lord God Almighty; true and righteous are thy judgments—*So under the second and third trumpets, a burning mountain turned the sea to blood, and a burning star made the rivers and fountains bitter as wormwood, chap. viii. 8, 10. And this spiritual Egypt is judged, as that literal house of bondage had been, *Exod. vii. 19.*

8, 9. *And the fourth angel poured out his vial upon the sun, and it was given to it to scorch the men with fire, no kind cloud daring to interpose to mitigate the flaming day: And the men were scorched with great heat, which would naturally inflame their sores, ver. 2; and casting their fainting eyes upwards, they blasphemed the name of God, who they knew had power over these plagues: Yet unconcerned about the more dreadful fire which awaited their removal out of life, their hearts still hardened, whilst their animal moisture was consuming away, they repented not to give him glory: For it is not in the sinner to give God any willing glory; nor is it even in hell-fire to abate the enmity of the carnal mind against him: It is the grace, not the wrath, of God that brings salvation, Tit. ii. 11—14. Rom. viii. 24.—See the fourth trumpet:*

trumpet : And when the vials are poured out, the trumpets will be better understood.

Reasons were assigned under the four first trumpets, for understanding them metaphorically ; but I incline to take the vials literally, as the plagues of Egypt, 1. Because the two last must be taken literally. 2. That phrase, ver. 5, *The angel of the waters*, inclines me to the literal sense ; as we know of no created angel who has power over *peoples, multitudes and nations* in general, chap. xvii. 15. 3. I see nothing in the account of the vials which confines them to a figurative sense, as in the trumpets. 4. The order to *render to her according to her works*, is not given to the saints till after the vials are poured out, chap. xviii. 6 ; nor will the kings, signified by the ten horns of the beast, recover from their drunkenness, ver. 3, to effect any great things against her before, A. D. 1926, or perhaps before A. D. 1942 ; see chap. xvii. 16. Besides, 5. By giving these vials to the angels, this earthly minister testified that neither himself, nor any of mankind were to be employed in pouring them out, chap. xv. 7 ; yet the sixth vial will bring crouds of the human race upon the stage to fight against God ; see ver. 12—14.

Parhaps many of the saints may be removed to heaven, just before the pouring out of the vials, *Isa.* lvii. 1 ; as many of them had been housed in glory, a little before the wine-press was trodden without the city, chap. xiv. 14—20. But whether they are or not, as the first part of this fourfold vengeance is expressly restricted to the servants of the beast, ver. 2 ; so probably will the remainder of it : At least providence will as certainly make all necessary distinctions in their favour, as it did for the Israelites in Egypt, and for the Christians in Jerusalem's destruction by the Romans.

10. And

10. And the fifth angel poured out his vial upon the throne of the beast; and his kingdom was darkened: And they gnawed their tongues for pain;

11. And blasphemed the God of heaven, for their pains and their ulcers; and repented not of their works.

A literal *darkness* that might *be felt* was one of the plagues of Egypt, *Exod. x. 21, 22*; and as Popery and Mahometanism, like the smoke of a great furnace, wrapt the east and west in dreadful moral night under the fifth trumpet, chap. ix. 2. So, as the temple at Jerusalem was destroyed in the fifth year of the Roman war; viz. at A. D. 70, when this fifth vial is poured out, *the throne of the beast* at Rome, whatever it may be of literal, will probably *be* as full of metaphorical, *darkness* as Jerusalem was when their temple was burnt by the exulting Romans: And if every one of the seven hills of Rome, should have been made by this time the seat of royal residence, the whole city may well be called *his throne*: Accordingly I expect that the papal *kingdom* will be *darkened*, A. D. 1940, as the great lights of the Roman empire had been under the fourth trumpet, chap. viii. 12: And at the same time, such *pains* and *ulcers* will invade the man of sin, as will leave him no present ability, to catch at those reins of government which are now snatched from him. Now also the dependents of the beast, not knowing what to do, in great confusion and anguish, even *gnaw their tongues for pain*, see ver. 2; thus proudly taking vengeance on themselves when they cannot on God's servants, and anticipating the torment of everlasting burnings. Yet still unhumbled, they *blaspheme the God of heaven for*
Q *their*

their pains and their ulcers; which were much inflamed by the grievous heat of the fourth vial, ver. 8, 9: It is added, *And they repented not of their works*; for if Christ does not give repentance, *Acts* v. 31, no temporal, or even eternal torments will, in the least, move the inflexible dispositions of God's enemies.

12. And the sixth angel poured out his vial upon the great river Euphrates; and its water was dried up, that the way of the kings from the east might be prepared.

13. And I saw, *leaping* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs:

14. For they are the spirits of devils, working miracles; which go forth to the kings of the earth, and of the whole world, to bring them together to the battle of that great day of God Almighty.

15. Behold I come as a thief: Blessed is he that watcheth, and keepeth his garments; that he may not walk naked, and they see his shame.

16. And He gathered them together to a place called, in the Hebrew tongue, Armageddon.

The river Euphrates must be understood literally under the sixth trumpet, which took off the restraint from the four Turkish principalities, who had long been confined near it, chap. ix. 14: And no reason appears for understanding it otherwise under this vial, which is poured upon the same river, to *dry up its water*; not its *waters* in the

the plural number, or the *people* who dwelt on its banks; the Holy Ghost has sufficiently notified his meaning, where ever he has used the word *waters* in that sense, as in *Isa.* viii. 6, 7. *Rev.* xvii. 15: Yet it will make no great difference in the sense, whether we understand the word metaphorically or literally; for either way the *water* is *dried up*, previous to the mighty convulsions which the next vial will occasion; *that the way of the kings from the east might be prepared*, who are marching from India, Persia and other eastern parts towards *Judea*: For the river Euphrates which lies in their way to Jerusalem, as well as the Hebrew word, *Armageddon*, sufficiently informs us that their design is against that place; and that they are coming in hostile forms is very visible from ver. 14, 16: Therefore we cannot by these eastern kings understand the Jews, who returned to their own land seventy five years before this, as we have seen, chap. xiv. 1—5.

There will be nothing remarkably tempting to these kings in *Judea*, till the smiles of providence upon Abraham's descendents, have made it again a *delightful land*. But it appears from *Ezekiel*, chapters xxxviii. and xxxixth, that after they are brought back to their own land, the Turks and eastern nations will come upon them, in dreadful swarms, to plunder and destroy; *to carry away silver and gold, to take away cattle and goods; to take a great spoil*, chap. xxxviii. 13. But, instead of succeeding in this design, they shall themselves return no more out of the land of *Israel*, but find their graves there: And the *Israelites* will be *seven months* in burying them; and (in that warm climate where fuel is not much wanted) *seven years* in burning their weapons, chap. xxxix. 9—15. This seems to be the grand event for which the sixth vial prepares the way:

For the *three frogs* here spoken of, go forth to gather these kings to fight against God, ver. 14, 16: And as the literal drying up the river Euphrates, will give them an opportunity to follow their avaricious hopes; so probably these croaking advocates for the dragon and the two beasts, will represent the drying up of that river, as a token from God of their certain success. Thus many of the Jews, mistook the prodigies which preceded Jerusalem's destruction by the Romans, for certain prognostics of their deliverance. *Josephus's wars*, &c. B. vii. chap. xii. But in fact the drying up of this river will, in the event, be as real a plague from *the wrath of God* to these enemies of his people, chap. xv. 1, 8; as the dividing the sea and Jordan was to the Egyptians and Canaanites, which were such eminent mercies to Israel. Yet when that river, which so long fertilized the banks of ancient Babylon, is not only *divided* as the Red-sea and Jordan, but *dried up*; this may be afterwards a great mercy to the nations, who desire to come and worship God at Jerusalem.

Probably this is the host of which it is said, *Dan. xi. 45. He shall, with much strength and confidence, plant the tabernacles of his palace between the seas*, that is, between the sea of Galilee and the dead sea; see page 236, *in the glorious holy mountain*: Yet in the midst of his vain hopes, *he shall come to his end, and none shall help him*: For after the Lord of Hosts has made in this mountain unto all people a feast of fat things, *he shall bring down the pride of their enemies, together with the spoils of their hands*, *Isa. xxv. 6, 11.*

The prophet Zechariah seems to speak of the same times, chap. xiv; from which we may further learn the following particulars; viz, That this war will continue *one day or year* (which inclines me the more to allow the same length of time for the other

other vials :) And it shall come to pass in that day, that it shall not be clear nor dark; but it shall be one day, or year, and no more, and unlike any other they ever saw; yet known to the honour of the Lord; not day nor night separate and alone: But it shall come to pass that at evening time it shall be light, ver. 6, 7. The morning of that day will indeed be dark; for the nations gathered against Jerusalem to battle, will take the city, rife the houses, ravish the women, and take half of the City into captivity, ver. 2. For God will visit his returning people, for that Laodicean lukewarmness into which there is reason to believe they will be sunk, some years after their return to their own land (notwithstanding their building a temple at Jerusalem) through the fatal influence of the dragon, and the two beasts; who have extinguished Light divine, and quenched celestial fire where ever they could.

Yet the residue of the people shall not be cut off from the city: And before this day or year concludes, the Lord shall go forth, and fight against these nations; as when he fought in the day of battle, against the Midianites, Judg vii. 22: Those children of the east fell upon, and destroyed one another; and so shall these, ver. 13. Yea their flesh shall consume away, while they stand upon their feet; and their eyes shall consume away in their holes; and their tongue shall consume away in their mouth, ver. 12. In that day the Lord shall stand upon the mount of Olives, which will cleave in the midst, and remove to north and south, ver. 4; which certainly hath not yet been accomplished. At that day Judah shall fight at Jerusalem; and the wealth of all the Heathen round about shall be gathered together, gold, and silver, and apparel in great abundance, ver. 14; which will of course fall into the hands of the Jews, when they who brought it thither are dead. After this every one that is left of all the na-

tions that came up against Jerusalem, shall come and worship the King the Lord of Hosts; whose worship to the end of the world will be a spiritual keeping the feast of tabernacles, ver. 16. And this judgment shall be inflicted upon those nations who will not keep this feast, Rain shall be withheld from them; and the heavens, becoming hard as brass over their heads, will declare to every one their impiety and impudence, ver. 17, 18, 19. Thus things will go on till the Spirit is poured out in the millennium. But as to the Jews, after this there shall be no more destruction; but Jerusalem shall be safely inhabited to the end, ver. 11, in great purity and peace, ver. 20, 21.

The time also when this event will take place may be conjectured, with considerable probability, from *Dan. xii. 7, 11, 12*. To explain which, observe, That it is universally agreed that the *time, times and half a time*, ver. 7, are the 1260 years of the beast; and so we have considered them, *Rev. xii. 14*. These years, dated from A. D. 756, will end A. D. 2016: But after that it is added, ver. 12, *Blessed is he that waiteth, and cometh to the 1335 days or years*; that is, to 75 years after A. D. 2016, or to A. D. 2091; at which time probably some unknown glorious event will fill the church of God with transporting joy: And at that time we expect the great things which are predicted in the six last chapters of *Isaiah*, will be fulfilled in all their glory to Jews and Gentiles. But this cannot be the victory mentioned above, for popery will be concluded before A. D. 2091; and we know of no wars which will disgrace the millennial state then begun. We must therefore enquire whether the words will not admit of, and may not even oblige us to begin the 1260 years at an earlier date: And observing that, after what is said of the beast in *Daniel's vision*, chap. xi.

36—39, the Saracens and Turks are spoken of, ver. 40—43; our ablest expositors have justly considered these 1260 years as the time of the Mahometan, as well as of the Papal delusion. But as we hear nothing of the Mahometans, as such, in scripture under the seventh trumpet, or after A. D. 1866, though the Turks are mentioned under this vial, and in those old testament prophecies which relate to the same subject; so far therefore as the 1260 years relate to the Mahometans, we are necessitated to begin them from A. D. 606, when Mahomet retired to his cave. How *Dan. xii. 11.* is to be understood agreeable to this sense, we have shewn before at chap. xiv. 1—5; viz, by adding 1290 years to the year 684 before Christ, when the daily sacrifice ceased by Manasseh; which points out A. D. 606 for the setting up of Mahometanism. So far then as concerns the Jews, whose country is now in the hands of the Mahometans, these 1260 years, ver. 7, are to be dated A. D. 606, and will end A. D. 1866.

And though popery as reckoned from the time of the beast, must be dated from A. D. 756, yet we have seen under the sixth trumpet, that that monster, *a universal bishop* upon earth, will tread the holy city, and the outer court of the temple under feet, for the whole 1260 years of the two witnesses, chap. xi. 2, 3; and that these years are to be reckoned from A. D. 606 to 1866. Dating therefore the above 1335 years from that time, they will lead us to 75 years after 1866; that is, to A. D. 1941; at which time probably the church will experience the *blestness* spoken of *Dan. xii. 12*; viz, the defeat of those eastern nations which Ezekiel has predicted will come up against Jerusalem, and which this vial shews will be enlisted under the banner of the dragon and the two beasts. To effect this we have before heard that the Maho-

232 *The sixth Vial poured out, probably, A. D. 1941.*

metans will become Papists, after the beast has slain the Greek church, A. D. 1862, and after they are raised again A. D. 1866; and that the grand Turk will be the second beast. And this vision itself tells us, that as these eastern nations must be under the fatal influence of a most avaricious spirit, to be so ready to come upon this shameful expedition against the Jews: So, if they had not favoured the see of Rome before A. D. 1941, these croaking emissaries of the beast would scarcely have invited them to share this expected plunder of Judea; and, if they could have been prevailed upon to fall upon the Jews in the manner here described, they would not have been so ready to inlist under the banner of the beast, in this war against God.

In explaining the above scripture, perhaps the text might have allowed us to add the whole 1335 years to the 1260 years of the beast, or the Pope; but this would have carried us beyond the end of the world; therefore the fulfilment of the prophecies obliged us to add only 75 years to the 1260. But see a conjecture about the length of the day of judgment, founded upon adding the whole 1335 to the 1260 years, at the close of the xxth chapter;

The prophet Daniel adds, chap. xii. 1. *At that time; viz, A. D. 1941, shall Michael stand up, the great prince which standeth for the children of thy people.* Christ had stood upon Mount Sion, A. D. 1866, chap. xiv. 1—5; and now he will both stand up himself, and employ his holy angels to put an everlasting end to the troubles of his people, as a nation; which will make this a most blessed time, ver. 12. But long before this blessed Aera, in the time of the Roman empire (which has been already spoken of in this vision, chap. xi. 30, 31; and whose ten horns will continue to be

be an important subject of this prophecy, even beyond A. D. 1941) *there shall be a time of trouble to thy people; such as never was since there was a nation, to that same time; our Lord adds, no, nor ever shall be*, when he expressly applies these words to the destruction of Jerusalem, *Mat. xxiv. 21*, which occurred A. D. 70. *And at that time particularly, as well as in other of their subsequent troubles, shall thy people be delivered; even every one that shall be found written in the book. And, as an emblem and earnest of the general resurrection at the great day, many of them that now sleep in the dust of the earth; and seem as unlikely to return to Judea, as the dead are to rise from their dusty beds, shall awake and come as out of their graves. But, as all the Jews who return to their own land will not savingly return to God, therefore I add, some of them shall awake to everlasting life; and some to shame and everlasting contempt, ver. 2. And as the church will now resemble a woman clothed with the sun, &c. Rev. xii. 1; so especially in these times, shall they that be wise shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever, ver. 3—But to return—*

I saw, says our apostle, ver. 13, 14, three unclean spirits like those impudent and loquacious creatures which have their dwelling in fens, marshes, ditches and filthy places, the frogs—coming, after their own frightful manner, out of the mouth of the dragon the devil, chap. xii. 9; and out of the mouth of the first beast, chap. xiii. 1; and out of the mouth of the second, ver. 11; who, when the power of his temporal horns failed him, resolved to act as a false prophet; not only working miracles like the first beast, and before him, but perhaps also keeping up his own peculiar pre-eminence as a prophet, by uttering false predic-

tions

tions to promote their common cause; that he might one way, when he could not another, deceive and damn immortal souls; see chap. xix. 20. and xx. 10. These frogs, which are spawned and bred in the mouth of the devil, the beast and the false prophet, from their corruptions, (and which had been rolled as a sweet morsel under their tongues) are certainly human spirits, though the holy Ghost calls them *the spirits of demons, working pretended miracles; which go forth*, with more than common human activity and wickedness, *to the kings of the earth* papal and pagan; *even of the whole world*, east, west, north and south, see *Ezek. xxxviii. 2, 5, 6, 13, 15, to bring them*, as they design, to the assistance of their three principals; but in fact to gather them together to the battle of the great day of God the Almighty. Beware therefore, ye kings; and, if you design to be the loyal subjects of JEHOVAH, look carefully down and watch your palace gates at this season against these croaking vermin.

But whilst our author was contemplating these frogs, he to whom all judgment is committed, said to him, ver. 15. as these frogs will enter unobserved; so *Behold I also come as a thief, suddenly, unexpected, and in the night; yea with great surprize and dread I come, to take away all that the sinner hath: But the Christian can lose nothing by my coming, to whom I AM All in All—Lord bring thyself to me, then take away what thou wilt from me!—Yet adds our Lord, as this time will be dark and trying to my servants, Blessed is he that watcheth; and keepeth his garments, that heavenly dress which I gave to cover him, Isa. lxi. 10; that he may not walk naked, and they see his shame.* Every Christian is at least a watchman over himself.

But come, and in devout thought, attend the funeral of these anti-christian powers, ver. 16.

And

And He, the Lord Jesus, gathered them together. They were the *dragon's army*, yet God assembled them. Such oblique intimations of the interposition of *providence*, are wonderfully instructive, and they are scattered up and down in many places of the sacred writings; see *Doddrige* in loc. He gathered them to a place, to which the present possessors of that country have given a different name; but which is called in the Hebrew tongue, *Armageddon*, that is, the mountain of Megiddo in the tribe of Manasseh, *Josh. xvii. 11*; which had a well watered valley lying under it, famous for the slaughter made there in times past, *Jud. v. 19. 2 Chron. xxxv. 22. Zech. xii. 11*: And, if the derivation of words is regarded, this eminence will be differently to God's people and to their enemies, a *mountain of delight*, and a *mountain of destruction*: For the enemy being gathered thither, a dreadful slaughter will ensue, as is described by *Ezekiel*.

Probably the prophet *Joel* speaks of this slaughter, chap. *iii*d; where, to give us a striking representation of the future judgment, the valley of *Jeboshaphat* is called a valley of decision, ver. 2—17. Hear the summons, ver. 11—14. Assemble yourselves and come, all ye heathen; and gather yourselves together round about: Thither cause thy mighty ones to come down, O Lord, Let the heathen be wakened, and come up to the valley of *Jeboshaphat*; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: Come, get you down for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision! for the day of the Lord is near in the valley of decision! We heard before that at first the enemy will seem to have the

the day; but when they have taken *half the city captives*, Zech. xiv. 2, probably they will not go away with them out of the land; but staying as they expect to compleat their conquest, the men who took them captive, will sell *the children of Jerusalem* to those who follow the camp for gain. And give *a boy for a barrel*; and sell *a girl for wine that they may drink*, Joel iii. 3, 6: But before the night of that day comes, the scene is changed; death seizes on them, and they go down quick into the pit, from *the valley of Jehoshaphat*, that is, either from a valley which lay between Jerusalem and Mount Olivet, or from Engedi so famous for Jehoshaphat's victory there, 2 Chron. xx. 2; both of which were in the tribe of Judah, Josh. xv. 62.

These scriptures therefore compared teach us, that these enemies will *plant the tabernacles of their palace between those two seas*, the sea of Galilee and the dead sea, which are inland seas of Judea, Dan. xi. 45: That their camp will extend about sixty miles in length; (and we know not how far in breadth) viz. from Megiddo in the tribe of Manasseh, near the sea of Galilee, almost to Jerusalem; and that an eminent slaughter will be made at both ends of it; viz. at *Armageddon*, and in *the valley of Jehoshaphat*, which is the valley of Cedron. See Dr. Wells's *Geography of the Old and New Testament*, vol. 3. page 79, 80.

Now will those words of Balaam be fulfilled again, as they had been by the destruction of the devoted nations of Canaan, *The star of Jacob shall destroy the children of Sheth*, or of men, Numb. xxiv. 17. Gen. iv. 25. And, as providence had made Saul king of Israel, *higher than Agag*, the king of the Amalekites (see 1 Sam. xv. chapter;) so *the kingdom of Jesus shall now be exalted above Gog*, as the LXX read that word, Numb. xxiv. 7. *And it shall come to pass in that day*, that, besides the great fertility of

of the earth, *the mountains*, or the princes of Judea shall drop down refreshing new wine, and the hills shall flow with nutritious milk; and all the rivers of Judah, or the common people shall flow with fructifying waters; and a spiritual fountain shall come forth of the house of the Lord, and shall water that valley of Shittim, on the borders of Canaan, in which Israel had committed abomination with the daughters of Moab, *Numb. xxv. 1. Joel iii. 18.*—But the time is not yet come for the beast and the false prophet finally to fall; see chap. xix. 20.

17. And the seventh angel poured out his vial into the air; and there came forth a great voice from the temple of heaven, from the throne, saying, It is done.

18. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as there had not been from the time that men were upon the earth, such an earthquake, and so great.

19. And the great city was divided into three parts; and the cities of the Gentiles fell down: And Babylon the great came into remembrance before God, to give her the cup of the wine of the fierceness of his anger.

20. And every island fled away, and the mountains were not found.

21. And a great hail, as the weight of a talent, fell down from heaven upon the men, and the men blasphemed God for the plague of the hail, for the plague of it was exceeding great.

When

When the seventh trumpet sounded there were *great voices*, as well as *lightnings and thunders* in the air, chap. xi. 15, 19; and the seventh vial is poured into *the air*, which the devil, as the prince of the power of it, had so often employed against God and immortal souls, *Job* i. 19. *Eph.* ii. 2: But now, divested of its healing virtue, and impregnated with the seeds of death (except that part of it in which God's servants breathed) *there came forth a great voice from the temple of heaven*; that is, from the temple which had been filled with smoke, while the vials were pouring out, chap. xv. 5, 8; *from the throne of grace* which is erected there, *saying, It is done*; my servants may now live at peace; for the scene is concluded, and *the words of God* in a sense fulfilled which he has spoken against the man of sin, chap. xvii. 17, though he is not yet absolutely destroyed—

For what can his enemies do, when God withdraws breath from them, or poisons those floods of air which once refreshed their lungs? *And there were hideous sounds, voices and thunders* in the terrified air. (And if this vial should be poured out on *the air*, A. D. 1942, this will be about 1260 years after the time that the pope established the use of organs in the church, which was a returning to judaism; but they will be used no more after A. D. 1866, when the church has *the moon under her feet*.) It is added, *And vengeful lightnings* flashed the wrath of heaven in the face of impenitent sinners; whilst the air itself, striving to hide itself from the wrath of God in the bowels of the earth, added unusual horrors to such *earthquakes* as the world had never trembled under before. *And the great city Rome*, (see chap. xi. 8. xiv. 8. xvii. 18. and xviii. 10.) *was divided into three parts*—Come hither, ye murdering beasts, and see what ye have done upon the affrighted earth, and against your

own city!—*And the cities of the nations in general, and especially those who were in friendship with the beast, fell down*; which ministered an occasion for the reduction of the vast empires and monarchies of the world, to a less enormous, that is, to a more rational size; see chap. xx. 4. *And that great Babylon of tyranny and persecution, came in remembrance before God, to give her the cup of the wine of the fierceness of his wrath*; yet all that she can endure here is no more to hell, than a cup to the ocean, as we observed before. *And every Island, which had proudly reared its head amidst the swelling floods, fled away*; either sinking down, or removing to another place: *And the mountains were not found where they used to stand*. What an awful change will this be upon the terraqueous globe! yet the end of the world is not come.—The chapter concludes with an account of a great hail of the weight of a talent; some stones sixty, some a hundred pound weight, which fell upon the servants of the beast; yet the few whom it missed, or who found caverns of the earth strong enough to shelter them from it; as well as those on whom it fell, so as not to kill them immediately, unhumbled still, blasphemed God so much the more for the plague of the hail; for the plague of it was exceeding great, ver. 21.

The vials are said to be the last plagues, for in them is filled up the wrath of God, which had been begun before, chap. xv. 1: Yet, as the destruction of Pharaoh and his host in the Red Sea, was not reckoned among the ten plagues of Egypt, which are here referred to; so I apprehend the final destruction of the two beasts, described in the close of the nineteenth chapter, is not to be reckoned a part of this last vial, (1.) Because the vials are predicted at such a distance from the account

of

or the final destruction of the two beasts, chap. xix. 19, 20. (2.) As the present reign of mercy will shorten God's judgments, as much as is consistent with his glory; so no man's being *able to enter into the temple, till the plagues of the seven angels were fulfilled*, chap. xv. 8, inclines me to suppose them speedily concluded. (3.) If the last vial concludes A. D. 1942, as all of them together will, for a time at least, have broken the spirits of the servants of the beast, this gives us a pleasing hope of the partial and comparative rest which the church may probably enjoy from A. D. 1942 to 2016; and at the same time allows the enemy sufficient opportunity, in these seventy-four years, to recruit their strength and spirits again, for that last attack which they will make upon the Lamb, A. D. 2016: For Divine vengeance will no more *immediately* fall upon them after the vials; till their final overthrow. Yet now probably is the time for the ten horns of the beast to *bate the whore, to make her desolate and burn her flesh with fire*; for now *the words of God* against her are *fulfilled*, and all that remains is his *work*, in executing the sentence written; see chap. xvii. 16, 17.

C H A P. XVII.

I. **A**ND there came one of the seven angels, who had the seven vials, and talked with me, saying, Come hither, I will shew thee the judgment of the great whore, who sitteth upon the many waters.

2. With

2. With whom the kings of the earth have committed fornication; and the inhabitants of the earth have been made drunk with the wine of her fornication.

3. And he carried me in spirit into the wilderness; and I saw a woman sitting upon a scarlet beast, full of names of blasphemy; having seven heads, and ten horns.

4. And the woman was covered round with purple and scarlet, and adorned with gold and precious stone, and pearls; having a golden cup in her hand, full of abominations and uncleanness of her fornication.

5. And upon her forehead a name written MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND OF THE ABOMINATIONS OF THE EARTH.

6. And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus: and I wondered, seeing her, with great amazement!

7. And the angel said unto me, Why didst thou wonder? I will tell thee the mystery of the woman, and of the beast which carries her, which hath the seven heads and ten horns.

8. The beast which thou sawest was, and is not; and will ascend out of the bottomless pit, and go away into perdition: And they who dwell on the earth shall wonder, (whose names are not written in the book of life, from the foundation of the world) seeing the beast who was, and is not, though he is.

R

9. Here

9. Here is the mind that hath wisdom. The seven heads are seven mountains, where the woman sitteth upon them.

10. And they are seven kings: Five are fallen, and one is; the other is not yet come; and when he cometh, he must continue a little time.

11. And the beast that was, and is not, even he is the eighth; and is of the seven, and goes away into perdition.

12. And the ten horns which thou sawest, are ten kings, which have not yet received their kingdom; but receive authority as kings, one hour with the beast.

13. These have one mind; and will give their power and authority to the beast.

14. These will make war with the Lamb; and the Lamb shall overcome them, because he is Lord of lords, and King of kings; and those that are with him, *are* called, and chosen, and faithful.

15. And he saith unto me, The waters which thou sawest, on which the whore sitteth, are people; and multitudes, and nations and tongues.

16. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.

17. For God hath given it into their hearts, to effect his design, and execute one purpose; and to give their kingdom to the beast, till the words of God shall be fulfilled.

18. And

18. And the woman which thou sawest is that great city, which hath dominion over the kings of the earth.

We have here a more particular account of that persecuting power which had been described before, and will be perfectly known when the vials are all poured out, A. D. 1942; nor is even now unknown, except to those who are given up to *strong delusions, that they should believe a lie*, 2 Theff. ii. 11.

Ver. 1, 2. *And there came one of the seven angels, who had had the seven vials, (see the note on chap. xxi. 9.) and talked in such familiar forms with me, as precluded every degree of terroure; saying unto me, Come hither, I will shew thee the judgment of the great whore, who sitteth, in pomp and power, upon the many waters; with whom the kings of the earth, through many long infamous ages, have committed spiritual and corporal fornication; in circumstances of more aggravated guilt, than those in which it was committed at Tyre, in times past, Isa. xxiii. 17. And the meaner inhabitants of the earth, in every quarter of it, have been made spiritually drunk with the wine of her fornication; and intoxicated with a false zeal, have as chearfully parted with their reason for her, as if it had been a useless incumbrance to, or the disgrace of their nature.*

Ver. 3—6. *And he carried me in spirit into the wilderness, where I might, more composedly contemplate this execrable delusion; which has in fact reduced the country about Rome to a comparative wilderness. And I saw a woman sitting upon a scarlet beast; for cities and countries are often represented by a woman (as Britannia our mother, on some of our coins; full of names of blasphemy; having seven heads, and ten horns, as*

we heard, chap. xiii. 1. *And the woman*, which represented the city of Rome, ver. 18, *was arrayed, or covered round περιβεβλημένη*, like the Roman emperors and senators in a time of peace and war, *with purple and scarlet; and adorned, Gr. golden over with gold, and precious stone* (without leaving out one of that name, which the earth could furnish;) *and pearls*; such as St. Peter never recommended; see 1 *Epist.* iii. 3; but it was no part of her design to engage the heart, or attract the eye of Deity, *Cant.* iv. 9: *Having* however with these ornaments caught the vulgar eye, like other harlots, she holds out *a golden cup in her hand, full of impure ingredients, here called the abominations and filthiness of her fornication*; that with these philtres or love-potions, she may assimilate all that approach her to her own brutal dispositions, *Jer.* li. 7.

And, as some shameless prostitutes had their names written over their doors, so, in order that she might appear as much as possible unlike the servants of God, who have his name in their foreheads, chap. xiv. 1; *upon her forehead was a name written*, which in fact announced the crimes for which God will punish her; viz. MYSTERY; 'this very word was inscribed on the front of the pope's mitre, till some of the reformers took public notice of it,' says Mr. John Wesley; but *bishop Newton* in loc: only speaks of it as a point highly probable, though much controverted. **BABYLON THE GREAT, THE MOTHER, the nurse and patroness OF HARLOTS, AND in short of all THE ABOMINATIONS, corporal and spiritual, which fill the different regions OF THE EARTH.**—God forgive and humble those, who will not read this character of Rome papal, which is written, (not on her hand where she might conceal it, but) stands conspicuous on her forehead, so that no man can

can look her full in the face without seeing it, unless God has given him eyes that he should not see—ver. 6. And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus. To be drunk supposes the draughts to have been frequent, large and pleasant: No body chuses to be drunk with what is unpleasant to the palate. And what a palate must that be to which blood is pleasant, but cruelty itself? And as people when they are drunk talk nonsense, and do extravagant things; so this woman, having by cruelty and blood intoxicated herself with the grandeur thereby attained, she says, and insists upon it, That number one is number a thousand; that an inch is as long as five or six feet; that she never did, nor can, tell a lye in her life, nor do any thing amiss; and she raves at every one that does not believe all this, and vows to be the death of them, when she gets them in her power. See Dr. Grosvenor's sermon, p. 29, 30, in the sermons against popery, vol. 2d. She also calls the Protestants *hereticks* and *dogs*; but God has called some of them *saints*: Therefore says our author, *Seeing her* in such a state, by such a potion, *I wondered with great amazement*, to see even a Christian power outdo all that Heathen rage itself had ever meditated against the name of Jesus.

Ver. 7, 8. *And the angel said unto me*, Grieved as thou mayest well be at this horrid ruin of thy own nature, *Why didst thou wonder?* John iii. 7: Knowest thou not, that all the wickedness of devils will be acted out by inhuman, though nominally Christian hands, against thy Lord that bought thee? But that thou mayest point out to the future church of God their enemies and dangers, *I will tell thee the mystery of the woman*, or of Rome; and of the beast, or the papal state which carries her, which hath the seven heads and ten horns;

horns; and by whose means she rages and triumphs so. The beast, that temporal persecuting power which thou sawest, and which bears the woman, was in being long before thy time; and yet is not now, in the manner in which he will be hereafter; for being an infernal power, he will ascend out of the bottomless pit, to torment the earth a while, and then go away into temporal and eternal perdition: And they who dwell soul and body on the earth, shall wonder at this monstrous prodigy; (the insincere professors I mean, whom thou wast forbidden to measure, chap. xi. 2, whose names are not found written in the book of life, from the foundation of the world, chap. xiii. 8. xx. 15. and xxi. 27.) when they see in the outer court the beast who was, and yet is not; though in fact he is now in the spirit of Diotrephes, and of those false apostles, deceitful workers who want to have the pre-eminence themselves in the church and world, instead of giving it to Christ; see 2 Cor. xi. 13. Col. i. 18. 3 John 9, 10.

Ver. 9—11. It is in vain to pretend to wisdom, if men will not endeavour to discover and avoid such a beast as this; therefore, as it had been said before, chap. xiii. 18, *Here is wisdom; so, whilst the servants of the beast stand wondering at him, this angel adds again, Here, fixed in cautionary attention, is the mind that hath wisdom in it; for he is truly wise who can detect the spirit of this beast in others, and guard against it in himself. But that you may know his place, The seven heads are seven mountains where the woman, the city sitteth on them; viz, the Palatine, Capitoline, Quirinal, Cælian, Æsquilian, Viminal and Aventine hills on which Rome stands; every one of which will probably be honoured, as three or four of them have already been, to have a royal palace erected upon it, by some pope or other, before this abomination is swept down into hell.*

And

And they are seven kings, or seven different forms of government, which are to take place at Rome, see Dan. vii. 17, 24, of which the holy Ghost saw proper to take no other notice in this prophecy, than merely to inform us of their number; that we might the more certainly know the beast which is the eighth: But their own historians have given us their names; viz, kings, consuls, dictators, decemvirs, military tribunes, emperors, and dukes. The five first of these are fallen, and passed away before this A. D. 96; and one, the sixth; viz, emperors now is: the other; viz, dukes is not yet come; and when he cometh, he must continue a little time, that is, from A. D. 566 to 727, says bishop Newton; which was but a short space compared with the preceeding imperial power, which continued above five hundred years; and especially with the papal which followed it, and will continue 1260 years. And the beast described before, that was and yet is not, even he is the eighth: But as the dukedom of Rome, subject to the exarchs of Ravenna, under the Greek emperors, scarcely deserves to be named as a different head of Roman government; therefore it is added, the beast is of the seven, and must accordingly be reckoned with the other six heathen forms of government, which have taken place in that city: Yet a heavier doom awaits him than them; they only landed themselves in something not utterly unlike themselves, but he goeth away into compleat, final and irrevocable perdition.

Ver. 12—14. *And the ten horns which thou sawest are ten kings, that is, kingdoms or distinct governments, (for so the holy Ghost has explained the word, Dan. vii. 17, 23;) which have not yet received their kingdom, being only at present members of the Roman empire; and so they continued till about A. D. 456; see chap. viii. 10, 11;*

when the empire was crumbled into ten kingdoms, three hundred years before the time of the beast; who at his rising, finding these ten horns in full possession of their respective thrones, insiduously supplanted three of them, and pulled them up by their roots, *Dan. vii. 8.* But it is not the design of the holy Ghost to speak of these ten kingdoms, considered as fragments or remains of the Roman empire, but only as they are the *horns* with which *the beast* pushes at the church of God: And as horns of this beast, *they receive authority as kings* *μᾶλλον ὡς βασιλεῖς*, both at the same time, and for the same length or time as the beast. When his head is broken, his ten horns can do nothing; and to intimate both the short continuance of his reign, and of their abject submission to him as his horns, they are said *to receive royal authority with him but one hour*: Yet in the review, when they become the kingdoms of the Lord and of his Christ, they will think that *hour* long in which they accepted authority with him, and pushed at the church of God under his infamous direction.

The three kingdoms which this little horn the beast acquired, are generally reckoned to be the exarchate of Ravenna, gained for the pope A. D. 755; the kingdom of the Lombards, A. D. 774; and the state of Rome gained soon after; on which account the pope wears a triple crown. The other seven, bishop Newton reckons thus in the eighth century, when they were properly considered as horns of the beast; viz, the *Huns* in Hungary, the *Alemans* in Germany, the *Franks* in France, the *Burgundians* in Burgandy, the *Saracens* in Afric and Spain, the *Goths* in other parts of Spain, and the *Saxons* in Britain: But all agree that *Britain* is one of these ten kingdoms; for, from fifty five years before Christ's time, Britain felt the valour of the Roman arms, for
about

about five hundred years: And that she has been a horn of this beast is too notorious.

It is added, ver. 13, 14. *These kingdoms, intoxicated with the wine of this harlot's fornication, however their interests or inclinations may clash in other respects, have all one mind in this point; and will give their power and authority to the beast, in an offensive and defensive alliance: Therefore they will all make war with the Lamb in his followers; and the Lamb from one age to another shall overcome them, because he is in truth, what the beast vainly pretends to; viz. Lord of lords and King of kings; and those who are with him, as all his saints are, even in his hand, are called, and chosen, and faithful: And as such they will joyfully fight under his banner; for they love not their lives unto death, when the honour of their Lord calls for it.*

Ver. 15, 16, 17. *And he saith unto me, The waters which thou sawest on which the whore sitteth, are people, and multitudes, and nations and tongues; whom the holy Ghost taught the ancient prophets to compare to waters, for their multitude, instability and turbulence; see Isa. viii. 6, 7. and xxviii. 2. Jer. xlvii. 2. And the ten horns which thou sawest upon the beast, these, when they recover from their drunkenness, will mortally hate the whore after A. D. 1942; and observing the command which succeeds the vials, Reward her as she rewarded you, chap. xviii. 6; in obedience to God they will make her desolate, and naked, and eat her flesh, and burn her with fire. And as such a doom awaits her, though the time of it, which makes haste, is not yet arrived, it is the sin and shame of modern Protestants, and of some true Christians, that they do not now feel indignation against her, more proportioned to that which will hereafter dignify their more illuminated successors. At the same time*

250 *The ten Horns will hate the Whore.* [XVII. 15-17.]

time let no man be stumbled, either at our lukewarmness, or the future indignation which will be conceived against her; for the righteous hand of God is in the one and other of these things: *For God hath given it both into our, and their hearts, to effect his awful design, and execute one fixed purpose: And, as the Lord frequently punishes one sin by leaving men to commit others which are more dreadful; so, in righteous vengeance, he has left these deluded kings to give their kingdom to the beast; till the words of God, which he has spoken on this subject, by one and another of his prophets, shall be fulfilled.* When the beast is destroyed those words will be compleatly fulfilled: But as these horns cannot turn upon the whore, to make her *naked and burn her with fire* when she is not; *his words* must be considered as *fulfilled*, either when the second beast has attained the height of his power, A. D. 1886, chap. xiii. 17, or a little before A. D. 1926; see chap. xiv. 18—20; or rather when the vials are poured out A. D. 1942, at which time our Lord will probably *tread the wine-press alone, and of the people there will be none with him, Isa. lxiii. 3*: But after this, his servants will certainly desire to come in and testify their duty to him; for now his *words* are fulfilled, and the only *work* that then remains is the final execution of the beast, chap. xix. 20. But the above words assure us, that these ten horns of the beasts will give their power to him, at least till after the second beast is come, and has attained the height of his power.

General prophecies, says Bishop Newton, like 'general rules, admit of limitations and exceptions;' but nothing of this nature can take place, when the Lord is describing the sinful conduct of his creatures, as in the present case, and drawing up accusations against them for violations of his law;

law; here every thing must be syllabically true; nothing can be exaggerated here, or protracted beyond its real time: Therefore, as the holy Ghost speaks of all these ten horns without distinction, as *giving their power* to the beast, till *the words of God are fulfilled*; how many individuals soever there are, or have been in these ten kingdoms, who never consented to the unworthy deed, if *the words of God* are not yet *fulfilled*, (and indisputably they are not;) the *ten kingdoms* do all of them to this hour, in some degree or other, *give their power* to him.

Hear my dear countrymen, and tremble at this word of the Lord—It is the honour of the British horn that it does not now bow down to the beast, as in ages past, or as others of them continue to do: Yet this scripture asserts that England now gives its power to the beast; for *the words of God* are not *fulfilled*. If it is demanded, *How?* I answer, To say nothing of bowing to the east, or at the name of Jesus; of the fatal confidence in baptismal regeneration with which life is begun; of the impossibilities, with respect to themselves, which the sponsors then promise; or of the sign of the cross in that ordinance—To be silent about the office of confirmation; at the consequences of which good men, *whatever they have signed*, cannot but shudder; as well as at some things in the visitation of the sick, and in the burial service—To pass over *holy-days* appointed merely by the will of man; an unconstituted *liturgy*, which militates against that love of variety which is essential to the soul of man, and so wonderfully provided for in God and in his word; and the manner in which that liturgy is chanted in cathedrals, and repeated in common churches; neither of which are at all adapted to the purposes of devotion—To wave the thought of the people's being deprived of their
unalienable

252 *England gives its Power to the Beast.* [XVII. 17.

unalienable right to choose their own ministers, and such frequently obtruded upon them as are no way morally adapted to promote their everlasting interests; and that such a door is left open to the Lord's table, as cannot but fill good men with horror at the company they sometimes meet with there. These, and similar things, awfully *establisb-ed* the dissenting interest, A.D. 1662, (when more than 2000 ministers were ejected for not submitting to the *spiritual ordinances* of men) before it was *tolerated* in 1689—But to say nothing of these things, my grand objection against the church of England arises from what this concluding book of scripture suggests under the word *beast*; which signifies such an unlawful combination of civil and sacred power as intoxicates the minds of church-men, whilst it invades the prerogative of the Son of God, and in part at least obstructs the ends of his incarnation.

King Henry the viiith assumed to himself that ecclesiastical supremacy which the pope had long so shamefully usurped; and, as might be expected, his children walked in the same steps. And is that supremacy to this hour restored to the Son of God, if still the state maintains, That 'the church has power to decree rights and ceremonies, or authority in matters of faith?' See article xxth. Alas! the simple laws of Jesus are thought insufficient for the government of his church, without the superadded decorations of human inventions; and the state insists upon being Christ's coadjutor, to establish some things which it seems he omitted. True, it does not 'enforce' its peculiar requisitions, as things 'to be believed for the necessity of salvation;' but those who will call no one *master* but the Lord Jesus, are not permitted to exercise their ministry among, or to commune with, them; which

is a direct invasion of Christ's government, who opens and no man shuts, and shuts and no man opens.

David indeed was both a prophet and king; but if any king now becomes a preacher, as he cannot be inspired to give any new revelation to the world, the New Testament gives him no more authority than the meanest of his subjects, to alter, or make any additions to, the established constitutions of that kingdom of grace, of which he has the honour to become a subject—And as to the priesthood, among the ancient Heathens the same person was often king and priest, as *Anius*:

Rex Anius, Rex idem hominum Phœbique sacerdos.

VIRGIL.

But among the Jews, when the priesthood was settled upon Aaron's family, and royalty upon David's, these offices were of course kept sufficiently distinct from each other: And after the captivity, by planting the two olive trees, which represented the magistracy and ministry, on the right and left hand of the Jewish church or candlestick, the Lord forbade the latter to grow under the shade of the former; see chap. xi. 4. *Zech.* iv. 3, 11: For to be a priest upon his throne was an honour reserved for Immanuel only, *Zech.* vi. 13: And when James and John requested to have these characters united in themselves, our Lord's answer was clear and peremptory, *It shall not be so among you, Matt.* xx. 20—28. *Mark* x. 35—45. Oh! that professing Christians had considered his decision as definitive to themselves! But the Pope, as well as Mahomet, has set up his will in this respect against the will of God, which ruined the church of Rome; and England can never recover its spiritual glory till it knows but one Lord in spiritual

spiritual things. There is one *Lord Bishop* of souls, and but one; and as he did not at first, he never can build his church upon hierarchical or prelatical ground; for his plan is incapable of improvement; and as such will be universally adopted in the millennium, when there *shall be one Lord* in the church, and *his name one*, *Zeck. xiv. 9*: Nor have we now, as Christians, any concern with any other officers or offices in the house of God, but such only as our great Lord appointed; for *one is our master, even Christ*. And by the time the church of England has sat three hundred years from the reformation, or from A. D. 1562, when the thirty-nine articles were first produced in a convocation of the clergy; or two hundred years from A. D. 1662, deliberating upon it whether she shall be *more reformed*; there is reason to fear that heaven, earth and hell will say, It is time for her to be *more deformed*, by that popery which she never would wholly extirpate—True, the *worldly sanctuary*, both at Rome and in England, preserves a *unity*; but it is a unity of *sound*, not of *the faith*; a unity which has wounded ten thousand consciences, for the sake of ecclesiastical gain; while many pretended followers of St. Paul, almost avow the maxim which he detested; viz, of *doing evil, that good may come*; whose *damnation is just*.

Alas! signing religious truths or constitutions which are not believed, is a crying sin, which tends to destroy all tenderness of conscience. At the same time, in men of no conscience, the vain trammels of orthodoxy, confine nothing but the tongue and pen, and that only for an hour. But is satan in jest too? And has his servant the leviathan, who is playing in these waters, no other design but to amuse himself?—*Credat Judeus appella!*

To explain ver. 17, so far as it concerns the British *horn*, was my chief design in what I have written above: And I beseech my episcopalian reader, to read Mr. *Flavel's Tidings from Rome*, or *England's Alarm*; and prove to himself at least, the improbability that the words of a Mr. *Reeves*, and others there quoted, should ever be fulfilled against our dear native country, before or after A. D. 1866, before he suffers himself to decide against the literal sense of this 17th verse; or takes upon him to assert that the command, chap. xviii. 4. *Come out of her, my people*, does not concern him—The church, I apprehend, is then only built on scriptural ground, when God's ministers neither claim, nor accept any precedence, but what arises from their superior age, gifts, graces or usefulness; for Christ is to be exalted, and not men.

The dissenters indeed have *no power* of the *horn* to give the beast; yet some of them too are visibly serving his interests, by degrading *the Lord* who *bought them*, and indulging to that Arminian pride and deceit which are popery begun.

But that no man may plead ignorance of the enemy we are here warned against, the holy Ghost, by this angel, points out the spot whence all this mischief was to arise, ver. 18. *And the woman which thou sawest riding upon the scarlet beast, is that great city Rome; which hath now, and will long continue to have, dominion over the kings of the earth.* This is the execrable spot where hell opened its mouth, chap. ix. 1; to send out the first beast, chap. xiii. 1; the Sodom and Babylon of the world, chap. xi. 8. and xviii. 10. And this woman or city now rides in pomp and pride, upon that papal power which at present supports her; but soon she will find her beast too low; and when he stumbles and throws her, she will sink
like

256. *Rome arraigned and condemned.* [XVIII. 1—3.

like lead in the mighty waters, on which she now sits, as secure as if they had been everlasting mountains, ver. 1.

C H A P. XVIII.

1. **A**ND after these things, I saw an angel coming down from heaven, having great power; and the earth was enlightened with his glory.

2. And he cried in *his* might, with a loud voice, saying, It is fallen, it is fallen, *even* Babylon the great; and it is become the habitation of devils, and the hold of every impure spirit; and a cage of every unclean and hateful bird.

3. Because she hath made all nations drink of the wine of the wrath of her fornication: And the kings of the earth have committed fornication with her; and the merchants of the earth have been enriched by the power of her luxuries.

When Ezekiel saw the glory of the God of Israel, *the earth shined with his glory*, chap. xliii. 2; which makes it the more probable, that the angel who here enlightened the earth with his glory, was the Lord Jesus; who suddenly darted himself down from heaven to the view of his apostle, as he will be seen by every eye at the great day. And he cried in *his* might with a loud voice, to awake attention, saying, in the same language which had
announced

announced the fall of the Old Testament Babylon, (*Isa. xxi. 9*, and *Jer. l. and li. chapters*) *It is fallen, it is fallen; Babylon the great: And as Isaiah, chap. xiii. 21, 22*, had predicted, *The wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures; and the owls shall dwell there; and satyrs, or demons, supposed to take the shape of goats (see LXX) shall dance there; and the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; so this New Testament Babylon is become the habitation of demons, and the φυλακή the cage, the hold, the prison-house of every impure spirit; the place where every unclean and hateful bird is confined. 'Suppose then Babylon to mean Hea-*
' then Rome, what have the Romanists gained;
' seeing, from the time of that destruction which
' they say is past, these 'have been, and are to
' be its only inhabitants for ever?"

The cause of this follows, ver. 3. *For she hath made all nations from pole to pole, to drink into her principles and practices; which have overcome them like wine, morally disturbed their understandings, and heated them into rage and fury against God and men: But as this wine stimulated the vilest lusts of the heart, it became the wine of the wrath of God against those whom he permitted to drink of it. Yet, see with horror! the kings of the earth have committed fornication with her; and the merchants of the earth, who took out their licences to trade from her office, chap. xiii. 17; and particularly the Romish clergy, who deal in her trinkets and special commodities, have been enriched by the abundance of those her luxuries της δυναμεις του στερηους, which cherish wantonness, and dispose to acts of unchastity; see Doddridge in loc. which yet have had sovereign and the most fatal power over her.*

4. And I heard another voice from heaven, saying, Come out from her, O my people, that ye may not be partakers of her sins, and that ye receive not of her plagues:

5. Because her sins have followed *one another* up to heaven, and God hath remembered her unrighteousness.

6. Render to her as she hath rendered to you; and double to her double according to her works: In the cup which she hath mingled, mix for her a double quantity.

7. As much as she hath glorified herself, and lived in luxury, so much torment and grief give her: Because she saith in her heart, I sit a queen; and am not a widow, and shall not see sorrow.

8. On this account, in one day shall her plagues come, death and mourning and famine; and she shall be consumed with fire: For strong is the Lord who judgeth her.

9. And the kings of the earth who have committed fornication, and lived luxuriously with her, shall bewail her and lament for her; when they see the smoke of her burning:

10. Standing a far off, for fear of her torment, saying, Alas, alas, thou great city Babylon, the strong city! for in one hour thy judgment is come.

11. And the merchants of the earth shall wail and lament over her; because no man buys her wares any more.

12. The *ship*-lading of gold and silver, and precious stone, and pearls, and fine linen,

nen, and purple, and silk and scarlet; and all odoriferous wood; and every ivory vessel; and every vessel of most precious wood; and of brass, and of iron, and of marble;

13. And cinnamon; and perfumes; and ointment, and incense, and wine and oil; and fine flour, and wheat, and cattle, and sheep; and horses and chariots, and slaves, and souls of men.

14. And the fruits which thy soul lusted after, are gone from thee; and all thy delicious and splendid things are gone from thee; and thou shalt never find them any more.

15. The merchants of these things, who were enriched by her, shall stand a far off, for fear of her torment, weeping and wailing;

16. And saying, Alas, alas! the great city, which was clothed with fine linen, and purple and scarlet, and adorned with gold, and precious stone, and pearls!

17. For in one hour is so great wealth desolated. And every ship-master, and every company in the ships and the mariners, and all that labour upon the sea, stood afar off,

18. And cried, when they saw the smoke of her burning; saying, What city is like the great city!

19. And they cast dust upon their heads, and cried, weeping and lamenting; saying, Alas, alas! the great city, in which all who had ships in the sea were enriched, through her expensiveness; for in one hour she is made desolate.

20. Rejoice over her, O heaven, and ye holy apostles and prophets; for God hath avenged *her* judgment of you upon her.

As Jehu took care, that none of God's servants should be slain with the worshippers of Baal, 2 Kings x. 23; and the angel hastened Lot out of Sodom when it was going to be destroyed, Gen. xix. 15; so *I heard a voice from heaven*, says our author, *saying* to the saints scattered amongst them, *Come out from her my people; that ye be not partakers of her sins, and that ye receive not of her plagues*; for none but God's enemies and yours will now dare to promise you safety in her communion: And this order will be duly regarded after A. D. 1942; though alas! at present, for the sake of gain, many professors choose to build their houses in the suburbs of Rome, and, entangle themselves in the skirts of this whore's garments; see chap. xvii. 17. But there is no room for trifling or duplicity now, *for her sins, ripe for judgment, have followed one another like mountains piled up to heaven; and God will at length prove that he hath remembered her iniquities.* And as men are to be the instruments of this vengeance, so I command my people, ver. 6, 7, 8, *Render to her for her sins, as she hath rendered to you for your faithfulness to God*: And as the thief found with stolen goods was to restore double, Exod. xxii. 4, so *double unto her double*; for this will be but *according to her works*: Yea, no temporal punishments you can inflict upon her, can compensate the everlasting injury she has done the souls and bodies of men: But though she cannot in this life suffer a full retaliation, yet *in the cup which she hath mingled, mix for her a double quantity in terrorem*, and as a warning to others. She has robbed me, and sunk my glory
in

in the whirlpool of self; therefore as much as she hath glorified herself, and lived in luxury *εὐφροσύνη* Gr. as the ministers of my vengeance, so much torment and sorrow give her; for even now, going down into the jaws of ruin, swelled with pride, she saith *I sit a queen to be adorned, and am no widow, and shall see no sorrow, Isa. xlvii. 7—10.* Say, delusion, couldst thou have done more than this on a race of thinking immortals! But on this account, in one yet future day, shall her plagues come from God and men; viz, death and mourning, and famine, and she shall be burnt with fire, like Sodom, till she is consumed; for strong is the Lord who judgeth her, and she must feel the power she would not fear.

It is impossible that the followers of Jesus should be men of cruelty and blood; yet you see the order which God has here given his servants, with respect to Babylon's fall: Therefore, with whatever horror the view fills me, I'll give up the unmeaning name of a Christian, when I am ashamed to avow my joy in the prospect of our Lord's future triumph over her, and the glorious spreading of his kingdom.

But her death warrant being thus signed, here follows the wailing of her friends over her, ver. 9—19. *The kings of the earth, who have committed corporal or spiritual fornication, and lived luxuriously, with her, especially after the rise of the second beast; and all the merchants, and trading people of every name, who had been enriched by her magnificent expences, in the most passionate strains bewailed her ruin; standing afar off for fear of her torment, when they saw the smoke of her burning; casting dust on their heads, wringing their hands, crying, weeping, wailing and saying, Οὐαί, οὐαί, Woe, woe, Alas, alas! that great city Babylon! that mighty city! whose royal mandates once controlled the souls and*

bodies of men; *for in one long predicted hour is thy judgment come*: And now, this mart of pleasure being shut up, the world itself looks like a desolated wilderness to those different persons; for the bills which these beasts had drawn upon heaven and hell, being now returned, with a vengeance, both upon the drawers of them, and upon many of the kings of the earth who had indorsed them, *no man buys their merchandise any more*; nor can her lying currency any more procure any one of the following twenty-eight articles, in which she had long traded, ver. 12, 13; viz. *Gold, silver, precious stone, pearls, fine linen, purple, silk, scarlet, odoriferous wood; ivory-vessels, and vessels of most precious wood, and of brass, of iron, and of marble; cinnamon, perfumes, ointment, incense, wine, oil, fine flour, wheat, cattle, sheep, horses, chariots, slaves, and souls of men.*

Many of these bounties of providence, from the respective climes which produced them, had been brought to Tyre for sale; but when the second beast has spread popery over the whole earth, Rome will far exceed Tyre in the extent of her commerce, and in the abundance of her delicacies; and especially in her cruelties. Did Tyre trade in the *persons of men*? (*Nepheesh*, Heb. נַפְשָׁאִים LXX, Ezek. xxvii, 13.) to the Romish market too are brought, not only *slaves*, but *the souls of men*, to be sold there; to work in the smoke of that *furnace*, where adamantine chains are forged for immortal minds; and where the dupes of this infernal delusion, are contented to yield to the will of Rome their civil and religious hopes. But behold! *in one hour* she is irreparably desolated; see *Isai.* xxiii. 1, 7, 14, and *Ezek.* xxviii throughout.

But amidst all this hopeless wailing, here is no sorrow for the dishonour done to God, no penitent

penitent confessions of their guilt and shame in supporting her so long; no cries to heaven for mercy for themselves; no compassionate warnings flow from the lips of those kings and traders of the earth; no intreaties are addressed to the votaries of the beast, already brought low by the vials, so save themselves from that future vengeance which stands ready to blast them forever.—These would have been substantial proofs of love to God, to men, and therefore to themselves.—But alas! theirs was the *sorrow of the world which worketh death*, 2 Cor. vii. 10; or perhaps worse than so.—It is well if it did not arise from the disappointment of their lusts; and if there was not anger burning in their breasts against God, for spoiling their shameful markets, by taking this just and necessary vengeance on the treasons of men.—Alas! they give the beast their tears, when they have nothing else to give him. They had iron eyes in the day of God's dishonour; but when he takes to himself his mighty power and reigns, they can weep aloud.—Rebellious wailings these, which quarrel with the righteousness of God! for pride, avarice and despair can furnish their plenteous tears, as well as repentance and faith.

But turning from these unheeded wailings of the kings and merchants of the earth, the angel adds, ver. 20, *Rejoice over her, O heaven; the Father, Son, and Spirit rejoice at her fall, and so must you; And ye holy apostles and prophets, who predicted her ruin, and have been yourselves so shamefully dishonoured by her idolatrous and superstitious rites, rejoice over her; for God hath judged, or avenged her impious judgment of you upon her; and dashed that Babel down which had so long dared his vengeance, by discharging its artillery against his precious family.*

21. And a mighty angel took up a stone, like a great milstone, and cast it into the sea; saying, Thus shall Babylon the great city be hurled away, and never be found any more.

22. And the sound of harpers, and musicians, and of pipers, and trumpeters shall be heard in thee no more; and no artist of any art whatsoever, shall be found in thee any more; and the sound of a milstone shall be heard no more in thee.

23. And the light of a lamp shall shine in thee no more; and the voice of the bridegroom, and of the bride shall be heard no more in thee; because thy merchants were the grandees of the earth; because all the nations were deceived by thy sorceries.

24. And in her was found the blood of the prophets, and of saints, and of all who were slain upon the earth.

When that *quiet prince* Seraiah, who was sent as an envoy from Zedekiah to the court of Babylon, had finished reading the book which Jeremiah had written against that place, he was ordered to bind a stone to it, and cast it into the midst of Euphrates; saying, *Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her*, Jer. li. 59—64. But Euphrates was now dried up, chap. xvi. 12; and when this mighty angel took up a stone, like a great milstone, he cast it, not into a river but, *into the sea*; saying, *Thus shall Babylon the great city*, not merely fall by its own weight, but, with the strength of an all-avenging arm, *be violently hurled away*, as a milstone into the sea; and never be found any more.

more. For Rome being first burnt, ver. 18. *Dan. vii. 11*, may probably afterwards become a lake of fire and brimstone, chap. xix. 3; and as surely as God has taken from the ancient Babylon *the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride; the sound of the millstones, preparing bread for the hungry, and the light of the candle*, Jer. xxv. 10; so surely shall the same things, here predicted, ver. 22, 23, befall Rome, whose temporal and spiritual candle shall be put out; especially those which they have set up at noon-day on their altars, and before their idols: But now a general vengeance shall blast her, because under the lying pretence of seeking a better country, her spiritual merchants were not contented to be any thing less than *peyisars; the grandees of the earth*; because she hath deceived all the nations with her sorceries; and because, (as if she had obtained a patent from hell to be the only murderer upon earth) in this slaughter-house of the Redeemer's sheep, *was found the blood of the prophets, and of saints, and of all who were slain upon the earth*, ver. 24; where no murder was ever perpetrated, but under the influence of some or other of those principles, which have found sanctuary at Rome.

C H A P. XIX.

1. **A**ND after these things, I heard a loud voice, as of a great multitude in heaven, saying, Hallelujah; salvation, and glory, and honour, and power to the Lord our God:

2. For

2. For true and righteous are his judgments; for he hath judged the great whore, who corrupted the earth with her fornication; and hath avenged the blood of his servants at her hand.

3. And again they said, Hallelujah; and her smoke ascends for ever and ever.

4. And the four and twenty elders, and the four animals, fell down and worshipped God who sat on the throne, saying, Hallelujah.

5. And a voice came out from the throne, which said, Praise our God, all ye his servants, and ye that fear him, both small and great.

6. And I heard, as *it were*, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah; for the Lord God omnipotent reigneth.

7. Let us rejoice, and exult, and give glory to him; because the marriage of the Lamb is come, and his wife hath made herself ready.

8. And it was given to her, that she should be cloathed in fine linen, pure and resplendent; for the fine linen is the righteousness of the saints.

9. And he saith unto me, Write. Blessed are they who are called to the marriage supper of the Lamb. And he saith unto me, These are the true words of God.

10. And I fell before his feet to worship him. And he said to me, See, not; I am a fel-

a fellow servant with thee, and with thy brethren who have the testimony of Jesus. Worship God; for the testimony of Jesus is the Spirit of prophecy.

It was commanded, chap. xviii. 20, *Rejoice over her, O heaven, and ye holy apostles and prophets; and accordingly, says our author, ver. 1. I heard a loud voice, as of a great multitude in heaven, saying, Hallelujah, praise ye the Lord: This word occurs four times in this paragraph, ver. 1, 3, 4, 6, to the glory of the Father, Son, and Spirit, and of the God-man Mediator—yea let the salvation wrought, and all the glory and honour of it, and the power by which it was effected, be ascribed to the Lord our God; for true and righteous are the judgments both of his word and his hand; and his righteousness, long concealed under a cloud of popish darkness, is now manifested, by his judging the great whore, who corrupted the earth with her fornication; and by avenging the blood of his servants at her hand, as the souls under the altar long ago requested him to do, chap. vi. 10, 11. And again they said, ver. 3, Hallelujah. And her smoke ascends for ever and ever: For from about A. D. 2016, to the end of the world, Rome will probably become a lake of fire and brimstone: So, at least, the Chaldee paraphrase understands those words, *Isai. xxxiv. 9, 10, which were never verified in the literal Edom; The streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch; it shall not be quenched night nor day; the smoke thereof shall go up for ever: And it is the more probable that Rome may be intended in those words, because the enemies of God's people in general are judged, in that chapter, under the name of**

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Edom;

Edom; see ver. 1, 2, 8: And under the same name we have the doom of those enemies of Israel, chap. lxiii. 1—6, who will come up against them, after they are returned to their own land; see that chapter throughout. And it is well known that the soil about Rome is sulphureous and bituminous, ready to be kindled by the breath of God; see Bp. Newton.

If Rome should be made a lake of fire and brimstone from A. D. 2016, to the end of the world, it will be a yet more conspicuous emblem of hell to the men of that generation, than Sodom in old times was, and still is, to the Gentiles, and the valley of the son of Hinnom to the Jews; (where they burnt the children to Moloch, and consumed the filth of the city) which is called *Gehenna bell* in *Matt. v. 30*, Gr.

Ver. 4—8, *And the four and twenty elders*, who stood furthest off from the throne, as well as *the four animals* who were nearer to it, chap. iv. 4, 6, and v. 8, 14; seeing this great work of God, which had delivered them from this blood-thirsty enemy, *fell down and worshipped God, who sat on the throne, saying, Hallelujah.* And a voice came out of the throne, though I saw not the person who spake; saying, *'Praise and magnify our God all ye his servants; and ye that fear him, small and great, though you dare not call yourselves by this honourable name his servants, yet prove yourselves such by joining in this blessed work: And this voice was no sooner uttered, but immediately I heard a sound, as the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders; saying, Hallelujah, for the Lord ὁ παντοκράτωρ, the Omnipotent reigneth; and as Christ will reign and judge at this time, so He applies this word to himself, chap. i. 8; see chap. iv. 8: And he is that Lord God Almighty*
who

who will fight the battle of the sixth vial at Armageddon, chap. xvi. 14, 16. Besides, creating all things out of nothing, which is said of him, is an incommunicable character of Deity, *Rom. i. 20*; for a mere creature could not have received into himself those Divine perfections, from which alone creation could originate: Therefore they add, ver. 7. *Let us rejoice, and exult; and give glory to him.* If Christ had not been Almighty, he would not have had power to redeem us from the wrath of God, and the tyranny of Satan; or love sufficient to make us his spouse. If he had not been man, our spiritual marriage with him had been impossible; and if he had not been God, it had been unlawful, *Psal. cx. 3. Eph. v. 25—32.*

But as his ministers have been long *espousing* souls to him, by the aids of his own Spirit, *2 Cor. xi. 2*; so now, say this exulting throng, *The marriage of the Lamb is come*, and he is come down for this purpose: And as Jacob kept a feast seven days upon his marriage both with Rachel and Leah, *Gen. xxix. 27, 28. Judg. xiv. 10, 12*; so now the seventh day, or the seventh thousand years begins to dawn, which will compleat the Redeemer's marriage with the Jewish and Christian church; and his wife, knowing well, at this season, the time when she is to be brought unto the King in the glorious millennium, *hath made herself ready.* And, whilst she was stirring up her graces to meet her Lord, as some royal bridegroom bestows a costly array on his bride, so to her it was now eminently given, that she should be arrayed *περιβαλῆται* (not like the idolatrous harlot we heard of, chap. xvii. 4, in purple and scarlet, to catch the vulgar eye; but) *with fine linen, pure and resplendent*, fit for the Lamb's wife; for the fine linen is *δικαιώματα* the righteousnesses of
the

the saints, both of justification and sanctification; and especially those amiable, triumphant and glorious robes of holiness, which shall adorn the church of God, when her Divine Husband has destroyed the man of sin, by the breath of his nostrils, and by the brightness of his appearing.

Ver. 9. *And he*, that kind angel who had been talking with me, chap. xvii. 1, *saith unto me*, as the time draws near, *Write*; and send the solemn message round the world; saying, *Inexpressibly blessed are they who are* honoured so far as to be called to this marriage supper of the Lamb; which will be solemnized about midnight between the sixth and seventh day, or the sixth and seventh thousand years; or at least not half an hour after, *Matt. xxv. 6*; see chap. viii. 1. and xxi. 1—6. And though the Jewish day began at sun-set; yet their polity being destroyed, and our apostle now a Roman prisoner, I can see no improbability in supposing him to understand the artificial day as beginning at the time, at which it will be universally reckoned to begin, when those great events take place. This will be a season of signal, and hitherto unequalled, grace, the glory of which will make saints as conspicuous, as if they wore pure and shining linen; for now the Lord's people will be willingnesses, (as Bp. Reynold's renders the word) or *willing offerings in the day of his power. Psal. cx. 3. Heb.* And in that day *they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know him, from the least to the greatest, Heb. viii. 11. And he saith unto me*, Let not thy unbelief stagger at the greatness of this grace; for *these are the true words of God, and the scripture cannot be broken. John x. 35.*

Ver. 10. Greatly enraptured with this account, which I was enabled to understand and feel, I
fell,

fell, says our author, *at the feet* of the angel who shewed me the great things mentioned, chap. xviith, and stood by me whilst I heard the things spoken in chap. xviiiith, and in this *to worship him*: *And immediately he said unto me*, with a haste and eagerness which was very striking—*See! not! I am only a fellow servant with thee, and with thy brethren who have the testimony of Jesus; worship God; for the testimony of Jesus is the Spirit of prophecy*, whether given to saints or angels. And though *prophecies will be rendered useless* in heaven, when the glorified bodies and souls of the saints predict every thing to them, which they can want to know, with respect to themselves; and here on earth these holy waters *will fail* from the fountain of Israel, when the sacred canon is closed; see 1 Cor. xiii. 8, 10, 11, Gr; yet good men to the end of time will be enabled to see, and declare from the written word, whatever it will be necessary for the saints to observe and do, for the honour of their Lord; see *Amos* iii. 7.

That this celestial courtier could not affect his Lord's appearance; and that John could not deliberately design to worship an angel, are both indisputable; and yet that such an act of worship was performed as creatures have no right to receive, the angel's answer to him loudly declares. But we may well suppose that our author was not perfectly composed, but overpowered as Daniel, chap. vii. 28. viii. 27. and x. 8—11, 15—19; and therefore mistook the angel for Christ, though he appeared only in his own proper glory. But is there no sin in such weakness? at least it was occasioned by sin; and in the present case a reprehensible action resulted from it: Nor will all danger of *worshipping angels* be eternally past, with respect to any of us, till all remains of a *fleshy mind* are for ever removed, *Col.* ii. 18.

Therefore

Therefore let us be satisfied, though angels don't appear to us, as to our apostle: And, as there is such weakness in human nature, let no man *glory in man*, on their own account, 1 Cor. iii. 21; and let us learn to beware of church-idols, and heavenly idols; when we think we have shaken off those of the world. *In many things we all offend*, says the apostle James, chap. iii. 2, and to suppose himself perfectly free from sin, is a mistake which a child of God can scarcely make. *If we say we have no sin in us, we deceive* (probably not others, but certainly) *ourselves*, whilst we tell the world that *the truth is not in us*, 1 John i. 8.

11. And I saw heaven opened; and behold a white horse, and he that sat upon him was called faithful and true; and in righteousness he judges and makes war.

12. But his eyes *were* as a flame of fire; and upon his head many diadems; having a name written which no man knows but himself.

13. And he was covered round with a garment dipped in blood; and his name is called The Word of God.

14. And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and clean.

15. And out of his mouth goeth a sharp sword, that therewith he might smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the indignation and wrath of Almighty God.

16. And he hath on his garment, and on his

his thigh, a name written, KING OF KINGS, AND LORD OF LORDS,

17. And I saw one angel standing in the sun; and he cried with a loud voice; saying to all the birds which were flying in the midst of heaven, Come and gather yourselves to the supper of the great God;

18. That ye may eat the flesh of kings, and the flesh of generals, and the flesh of the mighty; and the flesh of horses, and of those who sit on them; and the flesh of all men, *both* free and bond, both small and great.

19. And I saw the beast, and the kings of the earth, and their armies gathered together, to make war with him who sitteth upon the horse, and with his army.

20. And the beast was taken; and with him the false prophet, who wrought signs before him; by which he had deceived those who received the mark of the beast, and those who worshipped his image. These two were cast alive into the lake of fire, burning with brimstone.

21. And the rest were slain with the sword of him that sitteth on the horse, *which* proceeded out of his mouth; and all the birds were satiated with their flesh.

We have seen Rome, which had burnt the martyrs of Jesus, itself burnt with fire, ver. 3, kindled by the breath of God; but the beast is still alive, to make this last vain attempt against the Lamb and his followers. The *words of God* on this subject, have been in a great measure

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fulfilled;

fulfilled; but one dreadful work yet remains: And see! the long-expected A. D. 2016 is come; at which time *the Lamb* will overcome the powers who are confederate against him, for he is *Lord of Lords*, and *King of Kings*; and *they who are with him are called, and chosen, and faithful*, chap. xvii. 14, 17. Accordingly, says our author, ver. 11. *I saw heaven opened* in a way of vengeance, which had stood open long, beaming in vain with neglected grace to men; see chap. iv. 1.—*And behold, a white horse*, the emblem of strength, dignity, purity, beauty, triumph, joy and glory; that same white horse *the gospel*, on which John saw his Divine Lord taking the field, A. D. 96. chap. vi. 2; which he still keeps, and will till all his enemies are driven thence: For the destruction of Anti-Christ will not only be a fulfilment of gospel threatenings, but it is an essential constituent part of the gospel of Jesus; for it is mentioned as one of its peculiar blessings, that by it *the prince of this world is judged*, both personally and in his servants, *John* xvi. 11. And as *white* reflects all the colours of the rain-bow, so the gospel of Christ, both as it saves believers and destroys their enemies, reflects the full glory of the Father of lights to every well-prepared eye: And our Lord comes on this horse with purity, dignity and splendor, whether he comes to save or to destroy: And when he comes on this awful expedition, in the light of his judgments, every eye shall see that he is *faithful and true*; and that *in righteousness he judges and makes war*.

Ver. 12. *But on this occasion his eyes were as a flame of fire*, to consume his enemies, chap. i. 14. *And on his head were many diadems*; which our victorious David had taken from the heads of his enemies, 2 *Sam.* xii. 30. 1 *Chron.* xx. 2. and which had been voluntarily surrendered to him,

him, by the numerous nations and individuals whom his grace had conquered, especially under this seventh trumpet, *Cant. iii. 11. Rev. xi. 15. and xxi. 24, 26.* Having that name, expressive of his nature and designs, *written in each diadem, which no man knows but himself,* and the Father, who are one, *Matt. xi. 27. John x. 30;* for there are mysteries in the nature and mediation of the Son of God, which confound the most prying eye of creatures.

Ver. 13, 14. *And he was clothed with a garment dipped in blood,* as when he returned from the slaughter of the Edomites, *Isa. lxiii. 1;* for he had been at war with popery from its earliest infancy; both by his witnesses, and by the repeated exertions of his own immediate power against it. *And his name,* that wonderful name which I just now spoke of, *is called, The Reason, Wisdom, Sentence, Speech, Oracle or Word of God, John i. 1.* *And the armies of angels in heaven, and of saints in the church below, most joyfully followed him,* to share in the triumphs and joy of their Lord; riding upon white horses, and animated by that peculiar Spirit which, according to the prophecy, in chap. xvii. 16. shall influence the saints from A. D. 1942, to 2016; yet, to intimate their purity in the part they were now taking against the beast, their dress corresponded to the appearance of their horses; they were clothed in fine linen, white and clean.

Ver. 15, 16. *And (to say nothing more of the armies, who followed our Lord, rather as witnesses of his triumph, than as instruments of his victory) out of his mouth goeth a sharp sword,* the word of God, *Eph. vi. 17;* whose edge they had refused to feel when it was sharpened against their corruptions; but our Lord has now taken up his despised words, as a sword in his own mouth;

276 *The Fowls are invited to a Feast.* [XIX. 17, 18.]
 that therewith he might smite the nations, who had
 been confederates with the two beasts, and as
 devouring wolves to his sheep and lambs :
 These, as well as others, were the sheep of his ge-
 neral pasture ; therefore he who would have fed
 them as a gentle shepherd, now *rules them*
πομπᾷ with a rod of iron ; which they can no
 more resist than a potter's vessel, *Psal.* ii. 9. *Rev.*
 ii. 27. and xii. 5. *And he treadeth the wine-press of*
the indignation and wrath of almighty God, into
 which his enemies are cast, with as much ease
 and pleasure as men burst grapes under their
 feet, *Isa.* lxiii. 2, 3. *Rev.* xiv. 19, 20. *And he*
bath upon his garment, and upon his thigh, that
 seat of his natural and federal military strength,
 (*Gen.* xxiv. 2, 3. *Psal.* xlv. 3. *Jer.* xxxi. 9.) that
 name written which the Eastern monarchs so in-
 solently affect, and which the Pope arrogates ; viz.
 KING OF KINGS AND LORD OF LORDS,
 chap. xvii. 14. *1 Tim.* vi. 15. This is he who com-
 eth forth for this final victory over the beast, and
 over the kings of the earth, whoever of them
 shall then be found confederates with him.

And as he invited the beasts of the field, and
 the fowls of the air to his sacrifice, when he slew
 the nations which broke in upon the land of Is-
 rael, under the sixth vial ; see chap. xvi. 12.
Ezek. xxxix. 17—21 ; so says our apostle, ver.
 17, 18. *I saw one angel standing in the sun,* whose
 fiery beams had no manner of influence upon
 this celestial Warrior ; *and he cried with a loud*
voice, saying to all the birds of prey, which were
flying in the midst of heaven, in quest of food ;
 Hither, hither wing your way ; Come, gather your-
 selves to the supper of the great God ; that ye may
 eat the flesh of kings, of generals, and of the mighty,
 who have long feasted themselves for this day of
 slaughter, *James* v. 5 ; or, if the flesh of horses is
 more

more grateful to you, you will find it here in a dreadful plenty, lying mingled *with the flesh of all sorts of men, both free and bond, both small and great*; and what you cannot devour, must remain as dung to fatten the earth, *1 Sam. xvii. 44, 46. Jer. ix. 22.*

Ver. 19, 20. This order had no sooner issued out of the lips of this angel, but *I saw the wild beast, and the kings of the earth, and their armies gathered together; to make war with him who sitteth upon the horse, and with his army*: But whether any of those nations, which have long been called the ten horns of the beast; and who have mortally hated the whore ever since A. D. 1942, will now so far repent of their vengeance upon her, as to join their forces in this final war against Christ, we are not told; see chap. xvii. 14—17. However, in spite of every warning, see! many are gathered together, as if they hoped to outbrave Omnipotence: But what can created force do against God? therefore, saying nothing of the engagement, it is only added, *The first beast was taken, and with him the second, who had both pushed at the church of God with his two little horns, chap. xiii. 11, 12, and, as a false prophet, wrought signs before the first beast; by which he had deceived those who received his mark, and those who worshipped his image. And these two beasts, who were the last of their name and rank, were cast alive into the lake of fire, burning with brimstone*; which doubtless is to be understood of hell, whither Satan is cast, chap. xx. 1, 3, 10, 14: And they descended thither soul and body together, as the most distinguished monuments of Divine vengeance; to testify to damned friends what their own resurrection bodies shall be; as Enoch and Elijah had been long ago caught up into heaven, to witness there what fu-

278 *The two Beasts cast into the Lake.* [XIX. 19-21.

ture glory shall array the saints at the resurrection. But as hell is a state invisible to us, and the place of it unknown, as this battle will probably be fought in the heart of the pope's territories; if Rome should be at that time a burning furnace, and these two beasts should be cast alive into this lake of fire, in their way to eternal burnings, they will then perish in some respects like Korah and his company, *Numb. xvi. 32, 35*; and, like Sodom and Gomorrah, be *set forth as an example suffering the vengeance of eternal fire, Jude 7*: Yet their doom will be more compleat at once, than that of Korah, or of Sodom.

But after our Lord has gained this victory, if his attending angels should be employed in casting them into this lake, this will be similar to their future *binding the tares in bundles to be burned, Matt. xiii. 30*. And if any of the ten horns of the beast should have any concern in this destruction, those words will then be literally fulfilled, *They shall burn her with fire, chap. xvii. 16*.

Ver. 21. *And the rest of this confederate army, were slain with the sword of him who sat on the horse; which proceeded out of his mouth, and mowed down their ranks with infinite ease; which inclines me to believe that there will be no literal fighting of men on either side, in this last engagement; whether they are or not employed, after the victory, in casting the two beasts into the lake of fire. And all the birds of every wing, which could relish such provisions, were satiated with their flesh.*

And now we have heard the last of this beast and his army; for at A. D. 2016, the world will have for ever done with that which is called Popery; which had been virtually concluded ever since the pouring out of the seventh vial, *chap. xxi.*

17; though

17; though all remains of this abomination will not be eradicated from human nature, till it is made perfect in heaven.

C H A P. XX.

AND I saw an Angel coming down from heaven, having the key of the bottomless pit, and a great chain in his hand.

2. And he seized the dragon, that old serpent, who is the devil, and satan; and bound him a thousand years.

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him; that he might deceive the nations no more, till the thousand years were finished: And then he must be loosed for a little season.

4. And I saw thrones, and they sat upon them; and judgment was given to them. And *I saw* the souls of those who had been beheaded for the testimony of Jesus, and for the word of God; and who had not worshipped the beast, nor his image, and had not received his mark upon their forehead, or in their hands; and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again, till the thousand years were finished. *This is the first resurrection.*

6. Blessed and holy is he who hath part in the first resurrection, on these the second

death hath no power; but they shall be priests of God and of Christ; and shall reign with him, a thousand years.

In six verses we have here a prophetic history, of far the most important thousand years which the world will ever know: But so short a description of it was surely designed to remind us, that a thousand years is nothing, when compared with that vast eternity which awaits our immortal nature! As a thousand sabbatical years, out of seven thousand, is nothing to the interminable *sabbatism* of the saints in glory, *Heb. iii. 9. Gr.*

We have already seen the dreadful end of the two beasts; beheld the stable burnt in which they lay down; and marked the vengeance which blasted them as the vengeance of the gospel: And now the dragon, the devil, who had instigated this earth-born and sea-born monster, to all the outrages they have severally and together committed, comes himself to be dealt with: As an immortal spirit he has no hope of dying; yet his rage is restrained to the bottomless pit.

It had been given to the pope to open *the well of the abyss*, A. D. 606, chap. ix. 1, to fetch assistance from thence in framing his deceits, and sheets of infernal darkness to cover his impious design: And in that darkness *the angel of the bottomless pit* had come out, at the head of his Mahometan and Roman locusts, and raged and reigned even in the church, from that time till he was cast out after A. D. 1866, chap. ix. 11. and xii. 7; soon after which the Mahometan chief, as he used to be called, forsook the prophet of the east, to become himself a *false prophet*, working miracles before the first *beast* at Rome. But observe, as the earth could not support the wickedness and misery of hell without becoming itself a hell, there-

therefore the Lord had never suffered either of those beasts immediately to open the abyss itself, any other way than through its well, chap. ix. 1: And now the key of that well being wrested out of the hands of the beast, and both the beasts cast into the lake of fire; not only that well itself is shut up, but the dragon the devil is seized, and cast into his fiery den, *shut up*, and a seal set upon him for a time, by the Captain of our salvation, of whom these words indisputably speak; for He was manifested to destroy the works of the devil; and he only has *the keys of death and hell*, chap. i. 18.

1. *And I saw an Angel*, for Christ will wear that name till he has made all his people *equal to the angels*, Luke xx. 36; even he who cast the dragon and his angels out of the church, chap. xii. 7, 9—*Come down from heaven*, from the immediate presence and glory of the Father; *having the key* not only of the well of the abyss, but of the *bottomless pit* itself; as he has also the keys of the kingdom of heaven, Matt. xvi. 19: *Yea he opens* (the human heart, the mouth, and heaven and hell) and *no man shuts*; and *he shuts and no man opens*, chap. iii. 7. *And a great chain in his hand*; which this proud spirit will find too heavy for his utmost strength to support.

2, 3. The apostle Jude tells us, ver. 6, That the angels, who kept not the government of themselves, under their own head Christ, he *hath reserved in everlasting chains under darkness* (see *Doddridge in Loc.*); but Satan's chain had been awfully lengthened from A. D. 606 to 1866; in which time the outer court worshippers had been *delivered unto him*, by a spiritual kind of excommunication from God, chap. xi. 2: But soon after A. D. 1866, the devil having been cast even out of the outer courts of the temple *into the earth*, chap.

chap. xii. 12; and having from that time to A. D. 2016, most dreadfully raged there, the time is now come in which Divine mercy will, more gloriously than ever, exert its gracious power for a long enslaved world: *And* accordingly, all judgment being committed to the Son, *he seized the dragon*, whom nothing but force could cause to ungrasp his prey; *that old serpent, who is the devil and satan*; whose names and accusations are here solemnly published, just before he is cast into prison: *And bound him a thousand years*; which are mentioned three times, ver. 2, 3, 7, for the greater certainty both of the thing, and of the length of the time; as well as perhaps to inform us, that this restraint will be laid upon him, about the beginning of the third thousand years from Christ's incarnation. *And cast him into the bottomless pit*; which will be his eternal prison, ver. 7, 10, to which satan intreated our Lord not to command him to depart, in the days of his flesh, Luke viii. 31. *And set a seal upon*, over or above *him*; as the Jews had done on Christ's dead body, *Matt. xxvii. 66*; and the heathens on Daniel in the lions den, chap. vi. 17, but as this sealing will neither destroy the activity, nor the wickedness of his nature, I am ready to ask, Will he not still be the prince of this world, though his power is much limited? Or will all those scriptures be rendered useless in the millennium, which now warn us against this adversary?

Possibly these phrases may not predict the total suspension of his temptations; this *shutting him up* may chiefly refer to that *opening* of the well of the abyfs, mentioned chap. ix. 1, 2, in which satan came out, ver. 11, at A. D. 606; as he also greatly exerted his power, A. D. 1866; see chap. xii. 9. By popery and mahometanism he had long abused the nations; but now he is shut up,

up, *That he might DECEIVE the Gentiles or nations no more, as he had before, till the thousand years were finished; and then he must be loosed for a little season, to renew his efforts against Immanuel: But, blessed be God, he will not be loosed for Bengelius's Chronos of 1111 years, nor for near so long a time; see ver. 7—10.*

4. When the dragon is thus cast down to hell, the church will prosper, as Daniel predicted, chap. vii. 27. *And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.* In every age the Lord's people have been *kings and priests unto God and his Father*, chap. i. 6; and eminent saints have conspicuously reigned on the earth, chap. v. 10, in and by that divine life which they have received from *Jesus Christ*, Rom. v. 17. But in this blessed time says our author, *I saw thrones prepared for living saints, the thrones, not of Heathen kings, but of the house of David, Psal. cxxii. 5; which were placed over all those nations which satan had so long deceived, ver. 3. And as the saints will in general be of a princely spirit in this period, so the particular notice here taken of these thrones, inclines me to believe that they will be very numerous in the millennium. Christ has always fed his flock as a shepherd, Isai. xl. 11, who knows the name and state of all his sheep: And the dominion of these princes will probably be no larger than they can personally superintend and judge; which will greatly contribute to make civil and religious liberty complete, in these thousand years.—And they sat on them, as lords over their own power and glory, not vassals to them; therefore these thrones neither rival, nor envy each other. And judgment was given*

given to them to determine wisely, and execute vigorously. But though the saints will have dominion over their enemies in the morning of the seventh millenary, and execute upon them all the judgment which is written, *Psal. cxlix. 5—9*; yet when the scale is turned, they will not treat the few wicked who are left amongst them, as themselves were treated, when they were the minority. At the same time, God's people will not be so free from sin, sorrow and afflictions, as either to render their bibles useless to them, or supersede the need of ministers, ordinances and magistrates: But as they will be all righteous, so will their officers and exactors be; and the saints will be so generally qualified to judge of one another's matters, *1 Cor. vi. 2—5*, as will gloriously preclude vexatious law-suits.

‘Thou bright celestial Day begin;
‘Dawn on these Realms of Woe and Sin.’

And I saw the souls of those who had been beheaded for the testimony of Jesus, and for the word of God; and who had not, in any form whatever, paid their senseless homage to the beast; and they lived and reigned with Christ, in such different circumstances as infinite wisdom saw fit to mark out for each of them, for that thousand years in which satan was so restrained: And this thousand years of their reign with Christ, as well as of satan's confinement, is also mentioned three times, and for the same reasons as the other; see ver. 4, 5, 6.

5, 6. But the rest of the dead, who died in enmity and arms against God; for of such this word: λοιποι the rest or remnant, who were, as it were, the caput mortuum, of human nature is to be understood, chap. ix. 20. xi. 13, and xix. 21, lived not again, till the thousand years were finished.

This is the first resurrection: Truly blessed, and in every sense of the word holy, is he who hath part in the first resurrection; on these the second death, which will be inflicted in the lake of fire and brimstone, ver. 14, hath no power or authority εξουσια; but they shall be, not only kings and priests to God and Christ, chap. v. 10, who will be the united object of universal adoration in the millennium; but, to express their personal excellencies and accomplishments, they shall be priests of God and of Christ; and they shall reign with him a thousand years.

For a long time I understood this first resurrection literally; viz. of the martyrs rising out of their graves, to reign with Christ in heaven, a thousand years before the other dead arose; but as this book every where abounds with figures, and the two witnesses arose only figuratively or spiritually, so the following reasons now incline me to the figurative sense here. (1) Because it seems as if their reigning with Christ must be upon earth, though it is not asserted: For as Christ's binding satan, ver. 2, and his deceiving the nations, ver. 3, 8, and his troops encompassing the camp of the saints, ver. 9, must be upon earth; so it may be doubted, whether the saints can properly be said to be *priests of God and of Christ* in heaven, ver. 6, and to have *judgment given to them* there before the great day of God, ver. 4. (2) This phrase, *I saw the souls of them who had been beheaded, &c. and they lived and reigned with Christ*, ver. 4, is not a natural or common description of raising men from the dead. (3) The rest of the dead are represented as living again immediately after this thousand years, ver. 5, 7; but the general resurrection certainly will not take place, till more than a hundred years after the millennium; in which time another effort will be made, by the God of
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this world to regain his lost power; see ver. 7, 8, 9: Therefore the resurrection of these martyrs, and the living again of the wicked must be both of them figurative. (4) To say nothing of the improbability, that glorified saints should return to live in animal bodies upon earth again; if the martyrs are raised to reign with Christ, either on earth or in heaven, it would seem very flat and low, to say of those who had been so eminently with God for so long a time, *The second death had no power over them*, ver. 6: But if living saints upon earth, attain such purity and peace, as to have no fear of eternal perdition, the second death may well be said to have no power over *them*, in whom *perfect love has cast out fear*.

(5) After the account of the dignity of the saints, as living and reigning with Christ, ver. 4, it seemed reasonable to expect a proportionable character of them; and what more glorious could be said of them, than to represent them by those illustrious chieftains of our David's war, who adorned the line of salvation in the primitive ages, and in the times of the sharpest papal persecution? And if in scripture, persons and places eminent for wickedness, are frequently described by the names of their similar predecessors, who flourished before them, we cannot wonder that John the Baptist is called Elijah, in whose *spirit and power* he came, *Luke i. 17*; or that the return of Israel to their own land is thus expressed by *Ezek. xxxvii. 3, 12—14*, *I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel*: To the same purpose Dr. Whitby quotes the following scriptures; viz. *Ezra ix. 8, 9*; *Psal. lxxi. 20. lxxx. 18. lxxxv. 6. Isai. xxvi. 19*, *The earth shall cast out the dead*. *Hos. vi. 2, 3*, and *xiv. 7*, and *Zeck. x. 8, 9*; see his *Treatise on the Millennium*. The primitive christians and martyrs, were

were designed to be a kind of *first-fruits of his creatures*, who were to arise in every succeeding age, *Rom. xvi. 5. Jam. i. 18*; and the general gospel harvest being now come, I saw, says our apostle, *the souls which resembled those who had been beheaded* (which was a Roman punishment) *for the witness of Jesus, and for the word of God*, in the days of Nero; and those whom no allurements or terrors, could tame into a compliance with the views of the beast; either to *worship him*, or his image, or to *receive his mark on their foreheads*, or in their hands.

And though these men will have no beast to conflict with in the millennium; yet it will be eminently for the glory of their Lord that they should, by a princely spirit, *reign in life* over their own corruptions within, and over temptations from satan and the world without: And accordingly men who resembled these ancient worthies *lived and reigned with Christ*; 'and therefore certainly not in 'sensual pleasures,' *a thousand years*; and the Lord alone was exalted in that day, *Isai. ii. 11*. But the rest of the dead, who had the spirit of Sodom, of Babylon and Egypt in them, *lived not again*, that is, they had none to succeed them in their spirit and views, *till the thousand years were finished*; for the few wicked who will be found in those times, will be greatly awed by that glory of the divine perfections which will beam forth from his servants.—In support of this sense, I only add, (6) That the living again of the rest of the dead is not, nor could it properly be called a resurrection, because their wickedness will originate from their indulging the natural propensions of their own depraved hearts; and as their living again after the thousand years, will not be in consequence of any literal resurrection of wicked persons before the day of judgment, it is the more

reasonable to suppose that that resurrection of the saints, with which it is contrasted, will not be a literal resurrection; but only an appearance of persons of similar dispositions, with the eminent heroes of ancient times.

When man was become *dead* to the original ends of his being, if mercy will save him, that *resurrection* which is *first* in God's design, in nature, as well as in the order of dignity and precedence, must be the resurrection of the soul from the death of sin, which (will afterwards secure a glorious resurrection for the body; as it) was the grand design of the Redeemer's incarnation; see *John xi. 25. Eph. i. 19, 20.* So *this resurrection* in the millennium, which is analogous to it, though it is not strictly speaking the first instance of a resurrection which our Lord had ever shewn, taken either literally or figuratively; yet being both spiritual in its nature, and eminent and unparalleled in its kind, it is properly called the *first resurrection*; to intimate that all that he had wrought before, was as nothing in comparison of this; which will afford as striking a display of his power and glory, as his raising the dead in general at the day of judgment. *Happy and holy* are they *who have part in this resurrection*, or partake of that spirit of glory, which actuated the primitive christians, and the confessors and martyrs of succeeding ages; for *the second death* will have no power on such even to terrify them; they shall live in the full assurance of faith; and as the *priests of God and Christ*, arranged in spiritual royalty, they shall minister to him, in such a manner as will raise them much above the mean glories of the earth, *Hos. xi. 12, Rom. v. 17.* Haste then reader! so live as to teach unborn ages how to live for God; then live thyself in similar suc-
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cessors in the millennium. He that aims high, will fly the higher.

If the Holy Ghost had designed that we should compute this thousand years, in the same way as the 1260 years in chap. xii. 6, 14, he would probably have called these, as he did them, *days* or *times*; viz. 360,000 days or times: But though *days*, *weeks*, *months* and *times* are used in prophetic language to represent years, as the seven days of the week adumbrate the seven thousand years of the world's age; yet, if a *year* signifies 360 years in chap. ix. 15, I do not recollect any place in scripture, where *years*, in the plural number, are put for years, in the manner they must be here, if these 1000 signify 360,000 *years*; much less where they are so used, without any annexed circumstance necessarily fixing them to that meaning, as may perhaps be the case in chap. ix. 15. And if Christ should reign so long upon earth, how then can his people be called a *little flock*, and a *remnant*? Besides, though we know but little of spiritual bodies, if Christ reigns so long spiritually upon earth, probably the new Jerusalem would have been larger than it is described, chap. xxi. 16. Again, it is said that *Christ appeared in the end of the world, to put away sin*, Heb. ix. 26, (for as Christ's crucifixion, near the beginning of the gospel dispensation, would seem to be improperly called the *conclusion of the ages* in general, as Dr. Doddridge reads it; therefore I read ~~conclusion~~ *answer* the world, as our translators do here, and in 1 Cor. ii. 7. and x. 11.) and his appearing *in the end of the world*, supposes that the world had passed the meridian of its age, at the time of his appearing: Accordingly the Lord is said to have *spoken to us by his Son, in these last days*, Heb. i. 2; and the gospel is the *last time*, 1 John ii. 18; which seems to give us reason to believe, that the

world will not continue so long after Christ's time, as it had before. Dr. Owen indeed understands, *Heb. i. 2*, of the *last days* of the judaical state; but *1 John ii. 18*, was written after the judaical state was destroyed: And as this phrase *the last days*, in *Gen. xlix. 1. Isa. ii. 2. Mich. iv. 1*, still predicts what is yet to befall the Jews, after their return to their own land; so the days of the gospel are expressly called *the last times*, *1 Pet. i. 20*, reckoned from the foundation of the world; and *the last times*, absolutely considered, seem to suppose the world to have continued more than half its time, when these words were written.

It is acknowledged, that we sometimes speak of the *last days* of any government, or any affair, without adverting to the proportion, which the time we speak of bears to the preceding: But if a reign continues fifty one years and a half, or a book has so many pages, if we call all those years or pages, except the first, *the last*;—(and this is nearly the proportion between the two supposed times of the world's continuance; viz. 367, 125, and 7, 125 years), we plainly intimate that we do not intend to inform the world any thing about the time of that reign, or the length of that book. If the Holy Ghost had spoken in this manner, *1 Pet. i. 20*, this phrase *the last times*, would only signify that the gospel, was the last dispensation of grace to the world; and if so, his meaning would have been clearer if he had used the word *dispensation*, instead of *times*: But *the last times*, in connection with what he had *fore-ordained before the foundation of the world*, probably both points at the time, and at the grace displayed in it.

Besides, believing Jews and Gentiles never apprehended, that the world was to stand much more than 7000 years: And as I cannot, without proof
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of it, consent to the thought of the saints being confined to their graves so many additional thousands of years, beyond what living saints in general have ever expected; so the account of the glory of the church in *Isa.* lx. 15, 21. and lxi. 7, 8, does not necessarily imply any such continuance; for the *eternal excellency*, the *everlasting covenant*, and the *everlasting light* and *joy* there spoken of, are of the same nature, and expressed by the same word, as the *everlasting priesthood* given to Phinehas, *Numb.* xxv. 13; neither of which can be fully accomplished, any where but in heaven.— I might have added, that if this 1000 years is not a part of the 1260 years of the seventh trumpet, chap. xii. 6, both the proofs of that there adduced, must be annulled; and the futility of the supposed scriptural illustrations of the times of the day of judgment, which are mentioned after ver. 15th of this chapter, must be demonstrated; till both these points are effected, I must understand these words of a *thousand* literal years.

We may further observe, as a concluding thought on this subject, That this revelation proceeds in every thing by sevens; and accordingly beginning the Christian æra at A. M. 4000, the preceding prophecy shews us, that this thousand years will be the seventh thousand of the world's age: and, as it is generally apprehended that we are still under the sixth trumpet, at this A. M. 5,778; and there will be at least a 1000 years under this seventh trumpet, therefore the world will indisputably continue near 7000 years; and may probably remain something longer. Accordingly the *Talmud* speaks to this purpose, '*This world is to last 6000 years, in its present state; and after one millenary more, it shall be destroyed; as it is said, And the Lord alone shall be exalted in that day, that is in the seventh millenary.*' See

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the bishop of Clogher's *Enquiry into the Time of the Messiah's Coming*, p. 37.

And perhaps the thousand years of which I am speaking, may be mentioned six times, ver. 2—7, to establish an expectation, that this glorious period will begin after six thousand years are past. *In six days the Lord made heaven and earth, and rested on the seventh day; and after six days labour, a seventh is to us the sabbath of the Lord our God; so the seventh thousand years will probably be the Lord's rest and ours.* All believers, live spiritually and eternally, in consequence of Christ's living two or three *days* or years upon earth, *Luke xiii. 32*: And as this reign of the saints with Christ is mentioned three times, so we expect that *that after two days*, or two thousand years from Christ's time, *he will revive us; in the third day*, or third thousand years, the great restorer Jesus *will raise us up, and we shall live in his sight, Hos. vi. 2*: For the words *we* and *us*, may be used here with as great propriety, as David said of Israel's passing through the Red-sea: *There did we rejoice in him, Psal. lxvi. 6.*

This rest will be glorious after six days, or six thousand years of labour: And, though the saints will not then be free from sin, tempters or temptations, there will probably be the same difference between the millennium and the present time, as to the spirituality of it, as between our present Lord's days and common days; for now satan being much restrained, Christ will reign among his saints; and his word will come to them, as at first, *in power, in the Holy Ghost, and in much assurance, 1 Thess. i. 5*: And this will produce a truly divine spirit in men, when that seed of God, the *word*, more gloriously opens and expands its immortal life in their exulting powers, than it had in the preceding ages, *1 Pet. i. 3.* At the same

time, the wicked of former times will, at present, have none to succeed to their impudence, however wicked their hearts may be; for now *the Lord shall be King over all the earth: And in that day there shall be one Lord, and his name one*, *Zeck. xiv. 8, 9.*

Reckoning this seventh thousand years as a sabbath day, which was typified by the ancient sabbatical seventh year (in which servants were released, and the land rested, *Exod. xxi. 2. and xxiii. 10, 11;*) suffer me to add, that, comparing the millennium with the six preceding days, or 6000 years of labour, we are entered upon the last quarter of the sixth millenary, and are at near seven o'clock on the saturday evening of the sixth thousand years; for if a day shadows forth a thousand years, an hour, the twenty-fourth part of that day, must be forty-one years and eight months; (see the half hour's silence, chap. viii. 1); therefore the night is already begun with us, *John xi. 9:* And as the last quarter of the fourth and fifth millenary, was remarkably dark to the church, so probably will the last quarter of the sixth thousand years be. But when the two beasts are cast alive into the lake of fire, A. D. 2016, chap. xix. 20, this prophetic day will begin; and the night itself, while it continues, will *shine as the day*, and *the darkness* resemble the *noon*, after the vials are all poured out, A. D. 1942; see *Psalms. cxxxix. 12: Isai. lviii. 10.*

It is no objection to this prophetic sense of the *hour*, or of the half hour, chap. viii. 13, that the word occurs, chap. xvii. 12, and in many other places, in no such determinate sense; for it is well known, in sacred and common language, that both *a day* and *an hour* are used in a determinate and indeterminate sense; and the subject or circumstances only can fix their meaning; see *John*

iv. 21. 1 Cor. iv. 11. and viii. 7, where a *day* represents a *year*, as in chap. ix. 15, the twenty-fourth part of that day must be fifteen days; but if it here resembles a thousand years, an hour of such a day must be forty-one years and eight months.

If it should be further objected to this scheme, that I 'assign no less than three different significations to prophetic time; sometimes it is quite 'literal, as in the thousand years of the church's 'glory; sometimes a day stands for a year; and 'sometimes, as in this instance, for a thousand 'years.' I answer, at chap. xi. 2, I have endeavoured to prove that a day is put for a *year* in *Hos.* v. 7, and *Zeck.* xi. 8; besides which, whoever reads these two prophecies through, especially that of Zechariah, will see that a day is also taken both *literally* and for a *season*; which sufficiently vindicates our taking the word *day* for different lengths of time in this prophecy, as it is used both in sacred and common language. True, it is this prophecy only, which seems to constitute a thousand years a *season*; but, as every thing in this book is disposed and ordered by *sevens*, if the saints in the seventh millenary, see that as a kind of sabbatical year, it will be impossible for them to avoid considering the seven thousand years of the world's age, as adumbrated by a week of six days labour, succeeded by a sabbath of sacred rest.

7. And when the thousand years are ended, satan shall be loosed out of his prison.

8. And he shall go forth to deceive the nations, which *are* in the four corners of the earth, Gog and Magog; to gather them together

together to battle, whose number *is* as the sand of the sea.

9. And they went up over the breadth of the earth, and surrounded the camp of the saints, and the beloved city: And fire came down from God out of heaven and devoured them.

10. And the devil who deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet *are*; and they shall be tormented day and night for ever and ever.

Notice had been given in the above thousand years, that satan would be loosed from his prison for a little time, when they were finished, ver. 3; for our most durable pleasures upon earth, are attended with the alarms of future danger. Accordingly A. D. 3016 being come, the restraint which had been laid upon this immortal enemy of men will be taken off; and his nature not being at all changed, only exasperated by the torment which his interdiction occasioned, he will *go forth to deceive*, (not only individuals, but) *the nations* in general; especially those of them who are *in the four corners of the earth*, most remote from Jerusalem, that centre of the world and of salvation; whom he can no way ruin, but by deceiving them either by a repetition of some of his former *methods*, or by some new *devices* which he has studied in the last thousand years. Now also the impious dead of every name, who had had none to succeed them in their spirit and views in the millennium, *live again* in their similar successors, ver. 5: Yet satan will not now be able to make such inroads upon the purity and peace of the church, as the beast had done in his times;

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for the *camp of the saints* in these happy times, is kept distinct from the devil's camp: And *the beloved of the Lord dwell by him*, as little Benjamin of old, *Deut.* xxxiii. 12; and are with our David in *safeguard*, *1 Sam.* xxii. 23; keeping a spiritual *feast of tabernacles* before him, *Zech.* xiv. 16, 18, 19.

But as the three frogs out of the mouth of the dragon, the beast and the false prophet, assembled the kings of the east against the Jews, under the sixth vial, chap. xvi. 12—16; so now, for the last time, the devil will once more *gather his hosts together to battle against God*; whose number will be immense, *as the sand of the sea*; see *Gen.* xxii. 17. *Josh.* xi. 4. *Psal.* cxxxix. 18. *Rom.* ix. 27: And this host will go up, from east to west, *over the breadth of the earth*; perhaps attacking every church of God, every *camp of the saints*, in their way, till they come to *the beloved city Jerusalem*, so called, *Ecclus.* xxiv. 11; where many of the Jews and Gentiles will be gathered together.

These confederate troops, who all turn out volunteers against God, are called by the name of that enemy who, eleven hundred years before, broke in upon the land of Judea; viz. Gog and Magog; the former the Prince, and the latter the kingdom which stands devoted to destruction, *Ezek.* xxxviiith and xxxixth chapters. Yet these are not the identical hosts whose doom is there read, though they came from the same country; for, not to repeat all the arguments mentioned, chap. xvi. 12—16, to prove that the destruction predicted in those chapters of *Ezekiel* will be accomplished A.D. 1941, after the Jews are returned to their own land, and before the millenium begins; there are things said of that slaughter of the enemy which do not agree to this; as

(1) That

(1) That pestilence and the sword were employed against the former enemy, as well as fire from heaven, chap. xxxviii. 21, 22; against this it is only said, *Fire came down from God out of heaven and devoured them*, ver. 9. (2) *A sixth part* were left after that destruction, chap. xxxix. 2; but we have no account of any thing left in this. (3) After that destruction the Lord resolved to be eminently glorified in the Jews, from A. D. 1941 to the end of the world, chap. xxxix. 22—29; but we have no account of any thing after this but the day of judgment. I might add, (4) the former enemy came up only against the Jews; these *surround the camp of the saints* in general, Jews and Gentiles, ver. 9. We conclude therefore, that this enemy is the successor of those hardy Scythians, who came up against the Jews eleven hundred years before, as they came from the same country, and probably with the same cruel and avaricious views. But they were not Scythians only, for *they overspread the surface of the earth*, as Mr. Worsley reads those words; and *encompassed the camp of the saints, and the beloved city*: But weapons, and the hands which might have used them, are now become useless; for *fire came down immediately from God out of heaven and devoured them*, before the general conflagration began.

And now those words in *Isai. lxvi. 24*, are verified a third time, as they had been once in the 185,000 Assyrians slain, *Isai. xxxiii. 11—14*, and afterwards in the destruction of the kings in the land of Israel, under the sixth vial; (see chap. xvi. 12—16, and *Ezek. xxxviii*th and xxxixth) *They shall go forth, and look upon the carcases of the men who have transgressed against me; for their worm shall not die, neither shall their fire be quenched: And they shall be an abhorring unto*

all

all flesh. And, to strike the deeper terror into the minds of sinners, *the devil who deceived them*, and who had been only restrained by the Redeemer's chain in the millennium, ver. 1, 2; may now probably, in his way to the hell prepared for him, in some visible form be *cast into that lake of fire and brimstone*, which will continue burning at Rome, *where the beast and the false prophet are before him; and they shall all be tormented together day and night for ever and ever*, without any possible hope of escape.

From the close of the millennium, A. D. 3016, to the end of the world, A. D. 3125, we have 109 years; but in what part of that time, this great head of the apostacy will be cast into this lake, and his army destroyed by fire from heaven, we know not: But as these events are spoken of before the account of the day of judgment, in the following verses; probably they may occur some years before it: For if that day begins with this execution, how then can the saints *judge angels*, the good and evil, before they are judged themselves? And if it occurs only a few days or months before that day, how then can the world, so soon after, be sunk again into that supine security, which will, notwithstanding every warning, disgrace human nature at the coming of Christ? *Matt. xxiv. 37—51.* But whenever it occurs between A. D. 3016 and 3125, the world's sinking afterwards into that brutish insensibility which our Lord has most surely predicted, even when a tempting devil is cast into the lake of fire, will probably afford such an awful view of human nature, as had never been given before.

As the sixth trumpet continued 1260 years, chap. xi. 2, 3; viz. from A. D. 606 to 1866, so will this, chap. xii. 6, that is, from A. D. 1866 to about 3125, which is the furthest account of
time

time we have in this book; all beyond that is vast eternity. And possibly some may think it remarkable, that if we add the three numbers together which occur in *Dan.* xii. 7, 11, 12; viz. 1260, 1290 and 1335, they make 3885, which is the number of years from the time when Isaiah began to prophesy, who first spoke of many of these great things, to the end of the world; for he began to prophesy 760 years before Christ's time, which added to A. D. 3125 makes 3885; and this seems to strengthen the evidence, that the end will be about the time here specified.

But as we have now done with the history of TIME, I call upon my reader most devoutly to adore the WONDERFUL, COUNSELLOR, who in so short a compass (as less than fifteen chapters, and in less than 255 verses,) has given us the civil and religious prophetic history, of near half the time of the world's continuance; viz. from A. D. 96 to 3125. It was indeed *expedient* that our Lord should *go away*, to receive this revelation for us chap. i. 1; as well as to send us the Comforter. And the writings of the four Evangelists, scarce yield so bright a display of his power and glory, as this book contains; which, under the Divine blessing, will not fail to excite the most devout awe in every pious heart at every attentive perusal. Yet such is our native blindness and unbelief, that it was necessary to distinguish this book with the following preface; viz. *Blessed is he that readeth, and they that hear the words of this prophecy; and keep those things which are written therein: for the time is at hand*, chap. i. 3. And what can be more adapted to beget reverence, and kindle affection to Jesus, and to the word of his grace, than the concluding accounts here given of things the most interesting to us! We are however not yet come to the conclusion; for though time is

no more, the great day of judgment is to be described, and the everlasting blessedness of the saints in heaven; which makes this seventh an eternal trumpet.

11. And I saw a great white throne, and him who sat thereon; from whose face the earth and the heaven fled away, and there was found no place for them.

12. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is *the book of life*; and the dead were judged out of the things written in the books, according to their works.

13. And the sea gave up the dead which were in it; and death and the invisible state gave up the dead which were in them: and they were judged every one according to their works.

14. And death and the invisible state were cast into the lake of fire. This is the second death.

15. And if any one was not found written in the book of life, he was cast into the lake of fire.

That day is now come, which every preceding day had predicted and prepared for, the day which will fix every one of us in infinite bliss or irremediable woe. It is come! And *the Lord is revealed from heaven in flaming fire, taking vengeance on them who know not God, and obey not the gospel of our Lord Jesus Christ; who shall not only feel the pain of loss, by absence from the grace of the Lord, but be punished with everlasting destruction*
from

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from his immediate presence, and from the glory of his power : At the same time he comes to be glorified in his saints, and to be admired in all them that believe. See ! for these purposes the Lord himself descends from heaven with a shout, with the voice of the Arch-angel, and the trump of God ; and before him the heavens pass away with a great noise, and the elements melt with fervent heat ; the earth also, and the works that are therein are burnt up. So the apostles had predicted to Jews and Gentiles, 1 Thess. iv. 16. 2 Thess. i. 7—10. 2 Pet. iii. 10—12.

And accordingly, says our author, *I saw a great white throne ; great to contain the far-extended splendors in which the Judge appears ; and white to reflect the glories of every Divine attribute, chap. vi. 2. and xix. 11. And him who sat on it, from whose face the earth and heaven fled away ; and there was no place found for them, that is, in their present form and appearance ; which is suited to a mixed state of goodness and wrath, but must be essentially altered if grace or vengeance reigns alone in them. ‘ Here the Son of the eternal God ‘ appears only, and all nature is alarmed : Nor ‘ heaven nor earth can keep their standing ; they ‘ flee away like the affrighted roe—How grove- ‘ ling are the loftiest flights of the Grecian and ‘ Roman muse, compared with this magnificence ‘ and elevation of the prophetic spirit !*

‘ It is not said, a few herds of the forest, a few ‘ kings, or armies, or nations ; but the whole ‘ system of created things—It is not said, They ‘ were thrown into great commotions, but they ‘ fled entirely away ; not, They started from their ‘ foundations, but they fell into dissolution ; not, ‘ They removed to a distant place, but there was ‘ found no place for them—And all this, not at ‘ the strict command of the LORD JESUS ; not at ‘ his

‘ his awful menace, or before his fiery indignation, but at the bare presence of his majesty, sitting with serene but adorable dignity on his throne.’

Mr. Hervey:

But affrighted as the earth is, it cannot flee away, till it has given up the living and the dead which were upon and in it, each in his own time and order, 1 Cor. xv. 23; it cannot carry off, or conceal the bodies of the righteous or the wicked, to defraud grace or vengeance of its own. As radiant stars, the righteous shall *ascend out of the earth*, 1 Sam. xxviii. 13; arrayed in glory, far exceeding that of a royal bride on the day of her coronation: On the contrary, the blackest horrors of despair deform the impious race, who died in arms against God; and are now dragged to his tremendous bar.

The apostle speaking of the resurrection of the righteous, says, 1 Thes. iv. 16, 17. *The Lord himself shall descend from heaven with a shout, with the voice of the Arch-angel, and with the trump of God: And the dead in Christ shall rise first: And as their graves are opening, the saints which are alive and remain, shall be snatched up suddenly and powerfully, together with them, in the clouds to meet the Lord in the air.* This change upon their bodies will be effected in a moment, in the twinkling of an eye, at the last trump, and as the Judge descends to that lower region of the air, where they are to meet him, 1 Cor. xv. 51, 52. And when all the saints are caught up to him in the air, that near approach of the returning Judge may perhaps so convulse this globe of ours, as to throw the waters of the sea over all the land; and possibly the earth may continue in this chaotic state, with the bodies of the wicked in it, all the time that the saints are judged: Afterwards the wicked shall be raised; therefore our author, who

who is indisputably speaking of the general resurrection, taking no notice of the *land*, only says, ver. 13. *And the sea gave up the dead which were in it*; see the concluding remark on these verses—He adds, *And death and hades gave up the dead which were in them*, their spirits returning from heaven and hell, to reanimate their now immortal bodies. Then I saw them, says he, *small and great stand before God*; every eye fixed, with unutterable joy, or overwhelming horror upon him: *And the books which God had written were opened*; the books of natural and revealed religion; the book of the law and the gospel; the book of God's omniscience and remembrance; and the book of conscience, the now deepened characters of which appear all of them written as with a pen of iron, and with the point of a diamond: *And another book was opened, which is the book of life*; which contained the names, and described the characters of all those whom the Father gave to Christ, *John vi. 39 and xvii. 6*: *And the dead were judged out of those things which were written in the books*; according to the nature, origin and ends, as well as according to the number, and the different degrees of good or evil which were found in *their works*; whether they died under the covenant of works, or of grace: And now it appeared visible to every eye, who were really in Christ, and who were only nominally and in profession so. And to preclude every possible hope or fear of any future disunion, or dissolution of their two natures, *Death* which had once devoured their bodies; and the *separate state*, which had furnished an abode for their spirits when parted from it, *were themselves swallowed up in the lake of fire*; for the joy or torment of an unbodied spirit, will neither of them be enough

304 *Death and Hades cast into the lake.* [XX. 14, 15.

enough for that soul when it is reunited to its (body: And this *lake* of fire, which will probably be typified in a lively manner by that lake at Rome, which continues burning from A.D. 2016 to the end of the world, chap. xix. 3, 20) is that *second* immortal death, of which Christ has promised that they who *overcome* shall not be hurt, chap. ii. 11.

But, lest our pride should swell with the thought of being judged *according to our works*; to point out the celestial origin of all works which are spiritually good, and trace up our salvation to its fountain head in God; it is added, ver. 15. *And whosoever, or if any one* Gr. *was not found written in the book of life*; (by which cannot possibly be meant a book of external church privileges,) *he was cast into the lake of fire*, chap. xiii. 8: *For there shall in no wise enter into heaven any one but they which are written in the Lamb's book of life*, chap. xxi. 27. Matt. xx. 16, 23. Rom. viii. 29—33. and ix. 11—16. Eph. i. 4—6. 2 Thes. ii. 13. 2 Tim. i. 9. 1 Pet. i. 2. Pride may rage itself into a fever at this; but God's counsel will stand, and he will do all, and only his pleasure.

Profound awe certainly becomes us, if we presume to think of the time when this day of the Lord will *begin* or *end*; yet of the former there can be no doubt, if we have not mistaken in computing the time when the world will end (under the preceding verses, and at chap. xii. 6); for the day of judgment will begin at *the end of the world*, Matt. xiii. 49, 50: And if the world ends A.D. 3125; see ver. 7—10, judgment will then begin: And if so the time of it will bear some analogy to the time of some important things which are mentioned in the old Testament, as well as of one or two of the most interesting events

events, which the world ever saw; viz, the resurrection of Christ, and the gift of the Spirit at the day of Pentecost.

The rib which was made into a woman, was probably taken out of the side of Adam, on the eighth day of the world's age; at least the particular history of it succeeds the account of the sabbath day, and the command given him not to eat of the tree of knowledge of good and evil, *Gen.* ii. 18—25. Having spent that first sabbath alone with God, probably at the close of it, the brute creatures passed in review before Adam (after the sabbath had sanctified them to God;) that, as their Lord, he might give each of them names. After this, the third hour of the eighth day might be a probable time for that deep sleep to fall upon him, which is mentioned, ver. 21— But whatever may be thought of this, it certainly was not without some mystery, that all the following things were fixed to, or concluded the eighth day; viz, circumcision, *Lev.* xii. 3; the presenting the young of the beasts to God, *Exod.* xxii. 30; cleansing of the leper, and of the person who had an issue, *Lev.* xiv. 10, 23. and xv. 14, 29; the consecration of the priests, *Lev.* viii. 35. and ix. 1, &c; the holy convocation at the close of the three annual feasts of the Lord, *Lev.* xxiii. 39; and the dedication of Solomon's temple, *2 Chron.* vii. 9, which was finished the eighth year, *1 Kings* vi. 1, 38.

But to come to the New Testament—Every week affords a lively emblem of the 7000 years of the world's age: And after the conclusion of that week, which introduced the most interesting passover the Jewish nation had ever kept, our Lord rose from the dead early in the morning of the next day, which began another week; and which was, with relation to that remarkable week,

306 *The Time resembles that of Christ's Resurrection.*

an eighth DAY; WHICH OUR LORD has made the CHRISTIAN SABBATH. We have indeed no certainty at what hour he returned to life; nor could the time of his leaving his grave inform us of it, if that could be ascertained. Gilbert West, Esq; supposes that he arose, that is, left the grave, some time between the dawning of the day, and the sun-rising; but as *Mark* xvi. 2, first part, might have been read in a parenthesis, so the *λίαν πρωί* *very early*, seems to describe an earlier hour than fifty-nine minutes after three o'clock, at which time, says Mr. S. Reader, the day broke at Jerusalem in N. Lat. $31^{\circ} 50'$, April 25th, A. D. 34, the Friday before which Sir Isaac Newton seems quite positive was the day of Christ's CRUCIFIXION; as the sun rose 30 minutes after 5 o'clock that morning.

But at whatever time the women came first to the sepulchre; the earthquake, and the descent of the angel to roll away the stone, which ministered to his coming forth from the tomb, had nothing to do with our Lord's return to life: And as he was crucified at the third hour of the Jewish day; viz, at 9 o'clock, the time of the morning sacrifice, *Mark* xv. 25, so probably he revived at the third hour of the Roman day; viz, at 3 o'clock in the morning; for whilst our Lord's body was a Roman prisoner, his day must be reckoned to begin at their time; viz, at twelve o'clock at night; and so all the Evangelists expressly reckon his rising day; see *Matt.* xxviii. 1. *Mark* xvi. 2. *Luke* xxiv. 1. *John* xx. 1. Very early that day our Lord returned to life; and as his soul, like all other human spirits, was created with a propensity to its own body, returning to it, he probably for a time contemplated with pleasure the scars of his wounds, and the future glory which should soon array his body in heaven: And having in that body bowed before his eternal

eternal Father, and turned his sepulchre into a *proseuche*, or house of prayer for a time; and having also created new garments for his body, in which to appear in the world, when he saw proper to leave the tomb, at his solemn nod the earth quaked, and the angel descended to roll back the stone, and to fright the guards away, perhaps at break of day—So if the great decisive day should begin at 3 o'clock in the morning of the eighth thousand years, this will fall at A. D. 3125, or A. M. 7125, (that is, reckoning the Christian Æra to commence at A. M. 4000;) for an hour is forty one years and eight months; see ver. 1—6, and three hours is 125 years.

But the *day*, as opposed to *night*, begins at sun-rising, or at 6 o'clock in the morning; and the fiftieth day from the passover was the Christian sabbath, and consequently an eighth day with respect to a Jewish week: And at the third hour of that day, the Spirit was miraculously poured out upon the apostles and others, *Acts* ii. 1—15; which, reckoning a day for a thousand years, after the above manner of computing, symbolizes with A. M. 7125, or A. D. 3125—Thus probably about the same time as our Lord rose from the dead, and the Spirit was poured out on the eighth day, the eternal joys of the saints in soul and body, and the eternal woe of the wicked, may begin in the eighth thousand years.

Obj. But did not our Lord say, *Mark* xiii. 32. *Of that day and hour knoweth no man; no not the angels which are in heaven; neither the Son, but the Father?* Answer 1. Even the Man Christ Jesus could *receive nothing, except it was given him from heaven, John* iii. 27: And perhaps his human soul knew not why his Father *bid* the gospel from the wise and prudent, and revealed it unto babes; which yet his perfect purity chearfully referred to his Father's good pleasure, *Matt.* xi. 25, 26,

as we also shall, if led by his Spirit. As the God-head communicated to him, so he *increased in wisdom, and in favour with God and man, Luke ii. 52*; and *all things necessary to our salvation, which he had heard from the Father, he made known* to his disciples before he left the world, *John xv. 15*; which he afterwards explained by his Spirit from heaven. And after his ascension, this further revelation was *given him, chap. i. 1*; which he sent and signified by his angel to his servant John, *A. D. 96*. But if Christ received knowledge gradually, it would be great pride in us to expect to be informed of every thing at once: Yet,

2. Our Lord might at that time know about the *year*, though he knew not the *day* or *hour*, of judgment: At least, if the *year* was known in all those adumbrations by which our Lord represents the day of judgment, though the *day* and *hour* was not; this both sets this thought above contempt, and seems to assure us that the sacred canon would not conclude, without informing us of the *year* of the general judgment; for what reason can be assigned for pointing out the *year* of Noah's flood, and Jerusalem's destruction, but what will equally hold for pointing out the *year* of judgment?

Noah knew not, till within a few days of the deluge, the *day* or *hour*; but he knew the *year* when it would come; and gave warning, that it would be in 120 years, *Gen. vi. 3. and vii. 4. 2 Pet. ii. 5*: But they saw in vain his assiduity in preparing the ark, therefore their unbelief drowned them; for, instead of repenting of their sins, *they were eating and drinking, marrying and giving in marriage, until the very day that Noah entered into the ark; and knew not, because they would not know, till the flood came and took them all away;*

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away; so shall also the coming of the Son of man be, *Matt. xxiv. 37, 38.* Our Lord had also in that chapter, been speaking of Jerusalem's destruction; from which he seems to make a transition, at ver. 36, and in *Mark xiii. 32*, to the great day of the Lord: Now, though no man knew the *day* or *hour* of Jerusalem's destruction, yet Daniel had predicted, chap. ix. 25—27, that after *seventy seven weeks, and threescore and two years*, that is, 601 years after the 536th year before Christ, when Cyrus gave forth the decree to rebuild Jerusalem, or by A. D. 66, *Messiah* would cut off from belonging to him both the city and the sanctuary; to which if we add the week, or seven years which their destruction took up, ver. 27, it will bring us to A. D. 73, by which time Jerusalem was utterly desolated, as Mr. Blayney understands that prophecy: But Jerusalem would not know the day of their visitation; therefore the day of the Lord came upon them *as a thief in the night*: And whilst they were saying, *Peace and safety, sudden destruction came upon them*, for that contempt of Christ which was indulged amongst them; *as travail upon a woman with child, which they cannot escape.* But ye brethren, who are taught of God, are not in darkness, that that great day of which the apostle is speaking, should overtake you as a thief; ye are all the children of the light, and the children of the day, which shines into every well prepared eye; we are not of the night, nor of darkness, *1 Thes. v. 3—6.*

Two other illustrations of this point our Lord makes use of; viz, by a *householder* and a *servant*; of both of whom such things are said as incline us to suppose, that about the year of judgment will be known, though not the *day* or *hour*; see *Matt. xxiv. 42, 43.* If a *householder* is only informed in general, that an enemy has a design upon his house, whatever other precautions he may

use, he cannot himself sit up every night; but if he knows the night when a *thief cometh*, though he *knows not in what watch* he will come, he is unworthy of the name of the good man of the house, if he will not *watch*; but *suffer his house to be broken up*. *Watch therefore, for ye know not what hour your Lord doth come*. The same subject is represented in *Mark xiii. 34, 37*, under the character of a *servant*, who knowing within a few hours, when his master will return; (for that is supposed in what is required of him,) it is expected that he be not found *sleeping*: So, if we know that our Lord will come about A. D. 3125, He may well expect the world to watch; though they know not whether he will come at the evening of that year; at *midnight*, at the close of it; or at the *cock crowing*, or in the morning of the next year—And to us who know neither the day, the hour, nor the year of our *death*, well might our Lord add; *What I say unto you, I say unto all, Watch*.

From these considerations it seems more than probable, that the concluding year of the world will be known before it arrives; to which the saints of those times will look forward with the most rapturous and joyful awe; whilst the wicked are shut up in unbelief about it. I might add on this subject, If the Lord does *nothing without revealing his secret to his servants the prophets*, *Amos iii. 7*; it is probable he has somewhere revealed the time of the day of judgment, as well as of events of less importance: And if the Lamb's wife was informed by this prophecy, of the time of her Divine Husband's coming, and therefore made herself ready for him just before the millenium, *chap. xix. 7*; will not her Lord give her the same advantages to prepare for her great and final presentation to him? This at least we are certain

certain of, that towards the close of the millennium, and afterwards, when the prophecies are fulfilled, the scene of things will as visibly announce the approach of the great day, as the opening buds of spring predict the coming summer, *Mark* xiii. 28—Happy they who now know Christ's near approach to remove them to glory, by the lessening of their own spots, and the smoothing of their moral wrinkles, *Eph.* v. 27.

But seeing ye look for such things, be diligent professors, that ye may be found of him in peace;—What meanest thou, O sleeper! Up, and be doing! The judge standeth before the door! What thou doest, do quickly—Haste! haste! thou hast no time to loiter—Flee for thy life! Stay not! There is no device to escape ruin in the grave, or in hell!

OH! THE JOYFUL! DOLEFUL DAY!
—We have seen its beginning! Will my reader indulge me in (I hope at least) a harmless conjecture about the time of its ending?—It is called the work of a day, *Acts* xvii. 31. *1 Thes.* v. 2; but surely not of one day only, nor even of a prophetic day, that is, a year. The word *days*, in common as well as scripture language, signifies the times of any person or work; as the *days of Noah* and of *Christ*.—Accordingly the words *times* and *seasons* are applied to this great event, *1 Thes.* v. 1; which inclines me to believe that it may be a work of many years.

We found the end of the world; and consequently the beginning of the day of judgment, by adding the 1260 years of the sixth, and of the seventh trumpet, to the year 606, when the sixth trumpet began: And by a like method we may guess at the time of the judgment from *Dan.* xii. chapter; where, after popery has reigned 1260 years, ver. 7, it is added, ver. 12. *Blessed is he that waiteth, and cometh to the thousand three hundred*

and five and thirty days; that is, to A. D. 1941, when the kings of the east, who come up against Judea, will be slain there; so we explained the word under the sixth vial, chap. xvi. 12—16. p. 230—233. But that accomplishment of these words, certainly does not preclude the possibility of another. In the former explication, beginning the 1260 years, ver. 7, at A. D. 606, and adding only 75 years more, they brought us to A. D. 1941. But beginning them at near the same time; viz, A. D. 605, we may add both these numbers to them; viz, 1260 and 1335; which will bring us to A. D. 3200, that is, to about seventy five years after the end of the world: And if the judgment of the great day should continue so long, this will be half as many *years* as the waters prevailed *days*, upon the earth in Noah's flood, *Gen. vii. 24*: And as all the creatures must have been drowned in much less time than that, it is probable the Lord had some other end besides that, in suffering the waters to prevail so long; which he had ordered to descend in such a manner, and in such degrees, as not to endanger his covenant treasure in the ark.

But the abomination which maketh desolate was not fully set up till A. D. 755, or 756: Add to that year the above 1260 and 1335, and it brings us to A. D. 3350 or 3351; that is, to about 225 years after the end of the world: And about so many days the Lord took in judging the old world by the flood, before the tops of the mountains were seen, *Gen. viii. 1—6*. We can indeed have no absolute certainty of these things, as the Holy Ghost has not seen proper to inform us, what is the blessedness to be expected at the end of the 1335 years. But if the day of judgment should continue the above 225 *times* or years; and the first seventy five of them should be taken up
in

in judging saints and angels, and the remaining *season*, in judging the wicked; as the righteous and the wicked will stand before God, in their resurrection bodies, striking spectacles of glory and of horror to each other, well may it be said, *Blessed is he that waiteth, and cometh to the 1335 days*, which will conclude this final judgment. For then the righteous will be removed from the sight of the wicked, and enter with Christ into his glory; to behold the beatific vision of God, and join the everlasting hallelujahs of exulting seraphs—At the same time the glory of their resurrection bodies, and the perpetual influx of Divine love upon their souls, will preclude all anxious uncertainty, whilst they stand *waiting* before the judgment seat.

At that great day of which I have been speaking, *We must all appear before the judgment seat of Christ*, 2 Cor. v. 10: But as *the dead in Christ shall rise first*, 1 Thes. iv. 16, perhaps they may be judged before the wicked are raised to life; and possibly the earth, after the bodies of the saints are snatched up from it, may lie in that kind of chaotic state supposed in ver. 13, with awful marks of God's vengeance upon it, for seventy five years, whilst the saints are judged: But then the wicked will be raised; and *small and great*, stand together before God, as it is asserted, ver. 12. But when the righteous appear before the judgment seat, it will not be either in the place, or with the appearance of criminals: Yet, whether they are judged in the presence of the wicked, or before they are raised, their appearing before the judgment seat seems to intimate that their sins will be mentioned; though it will be only to enhance the riches of that grace, and glorify that scheme of redeeming love, which has saved them. Neither God nor themselves can simply forget
their

their sins to all eternity; but as they will not be mentioned against them as matters of judicial accusation, so their carnal self-love being now swallowed up in a regard to God's glory, it will rather give them pleasure than pain, however publicly they are mentioned; whilst gospel sinners with horror see in them what they have lost, for want of applying to the blood of sprinkling.

C H A P. XXI.

AND I saw a new heaven and new earth, for the first heaven, and the first earth was passed away; and the sea was no more.

2. And I John saw the holy city, the new Jerusalem, descending from God out of heaven; prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them; and they shall be his people, and God himself shall be with them, *even* their God.

4. And God shall wipe away every tear from their eyes; and there shall be death no more, nor grief, nor crying, nor shall there be any more *painful* labour; for the former things are passed away.

5. And he that sat upon the throne said, Behold, I make all things new! And he said
to

to me, Write; for these words are true and faithful.

6. And he said to me, It is done; I am ALPHA and OMEGA, the BEGINNING and the END: I will give to him that is athirst, of the fountain of the water of life freely.

7. The conqueror shall inherit all things; and I will be to him a God, and he shall be to me a son.

8. But to the fearful and unbelieving; and to the abominable, and to murderers, and whoremongers and forcerers, and idolaters, and all liars, their part *shall be* in the lake which burns with fire and brimstone; which is the second death.

Time was concluded when the day of judgment began, and that also is now past; all therefore that remains is vast boundless eternity—We have seen, in this prophetic glass, a representation of that lake of fire, where the wicked are to be tormented for ever; and have now only to view the blessed eternal abodes of the righteous, and devoutly attend the parting admonitions which conclude this prophecy, and the sacred canon.

It is not probable, that infinite power and wisdom should ever remand any part of the material creation into its primitive nothing; yet the hosts of heaven will be disbanded, and *the heavens themselves*, which have seen and covered our crimes, *shall pass away with a great noise; and the elements*, which compose the material creation, *shall melt with fervent heat; the earth also, and the works which are therein shall be burnt up*, 2 Pet. iii. 10: For there is to be a grand restitution, or restoration of *all things*, ἀποκαταστάσις, Acts iii. 21; called

called the *regeneration*, *Matt. xix. 28*; by which God will *reconcile all things in heaven and earth*, to his own delightful enjoyment; as he has already so far reconciled them, by the blood of the Redeemer's cross, as to employ them for his use and praise; whilst still the earth and the visible heavens, wear the conspicuous marks of his displeasure against sin upon them, *Col. i. 20*. There can be no reconciliation of souls without regeneration; of which though Christ is incapable, his people may be said to *follow him in it*, when they begin from their hearts to trace his holy steps. But polluted matter cannot be reconciled, without dissolving its substance by fire, taking it all to pieces, and gloriously changing every thing which has been either defiled by sin, or an occasion or instrument of, or any temptation to it: This therefore will be done; and after this was effected by the power of God, says our author,

1. *I saw that new heaven and new earth*, which had been typified by the purity and glory of the Jewish nation, after they were brought back to their own land, *Isa. lxxv. 17—25*; and in which the Holy Ghost will continue to the end of time to *promise the saints a share*, when the present material creation is *dissolved*, *2 Pet. iii. 11—13*: *For the first heaven, and the first earth were passed away*, and had lost their former appearance and pollution, in the penetrating fire through which they had passed. And now, purged by fire, perhaps the earth resembles some resplendent diadem, reflecting from every part the various glories of its maker; at least, it labours no more to bring forth food for its now immortal inhabitants; whose animal life is swallowed up in spiritual glory.

The former earth, (let us look back a little upon it!) had been *founded upon the sea*; had
trembled

trembled with its motions, and could not rest, *Psal.* xxiv. 2. and xlv. 3 : And time was when that sea, pressed with the unwieldy load, so represented an assault made upon it by the four winds of the earth, that it cast out four beasts upon the earth ; viz, the Babylonian, Persian, Grecian and Roman empires, *Dan.* viii. 2, 3 ; and when the earth had intombed these, it sent forth a fifth more mischievous than all of them together, *Rev.* xiii. 1. But to be revenged, the earth afterwards sent out another beast ; which, joining with the former, sufficiently tormented both sea and land, chap. xiii. 11. But see ! the general conflagration has now drank up all the waters of the deep ; therefore in this new earth *there is no sea* ; nor any turbulent and unquiet spirit, to excite commotions in this new-made world of grace.

It is not for us to know, in what part of illimitable space the new heavens and earth will be situated ; but as they are to *remain before God*, *Isa.* lxvi. 22, no doubt they will be inhabited ; for he makes *them not in vain*, *Isa.* xlv. 18. And as they will be inhabited by rational, yet not by miserable beings, so the following verse informs us particularly of their inhabitants.

2. *And I John*, who add my name again to this part of the prophecy, which respects another world, as I had before when speaking of the affairs of this chap. i. 1, 4, 9—*saw the holy city, the new Jerusalem, coming down from God out of heaven ; prepared as a bride adorned for her husband.* If this city was not to be inhabited by the human race, why is it called *the holy city, the new Jerusalem* ? If the inhabitants had been changed, no doubt the name would have been different. And as this city appears in the splendor of a royal bride, it may be asked, Who, be-

sides believers of Adam's family, were ever the *bride adorned for this Husband?* And when the first earth was removed, to what *great and high mountain* could John possibly see this *city descending, as a bride out of heaven from God*, but to a mountain of that new heaven and earth, of which he had just spoken before; and to which *the angel had carried him away in spirit*, ver. 10? Besides, it has been remarked before, that the Spirit of God promised every believer a share in this new heaven and earth, 2 *Pet.* iii. 13.

At judgment the saints were caught up to meet the Lord in the air; and that day being concluded, they must *inherit the kingdom prepared for them, from the foundation of the world*. But alas! wrapt in sense, we are ready to conceive of a meer local heaven, where the Divine glory beams with inexpressible, yet confined radiance; but this confinement of God's glory, is all self-created and therefore contemptible: Wherever God reveals his glory, there is heaven; and if this *bride adorned for her Husband*, goes from the seat of judgment to the new earth, she will find him here to receive her, and to continue eternally with her—But oh! how is she altered!—When the Gentiles were represented to Peter in vision, in a sheet let down from heaven, *four-footed beasts of the earth, wild beasts, creeping things, and fowls of the air* were the natural and striking hieroglyphics of all of them, *Acts* x. 12, 28; and when the Father drew them to Christ, they were all over *wounds, and bruises, and putrifying sores*: But now, besides the regularity and glory which reigns in all their souls, their bodies are fashioned like Christ's glorious body, which had ascended, with so much ease, from Mount Olivet to heaven, *Acts* i. 12; and being spiritual, they are active, quick in their motions,

motions, incorruptible, and impassible; and need neither food, physic nor sleep, nor know they any fear of decay. Yea, they shine *as the brightness of a beaming Firmament, and as the stars for ever and ever*; and may perhaps with as much ease visit other parts of God's dominions, as light travels from the sun to us.

The soul now often wants to fly, and looks wishfully upwards, in vain; for the body has no wings like itself; but hereafter it shall have a body to its own mind; for the wide extremes in our nature will come nearer together, when the terrene part is made *spiritual*, as *light* and *air*: And when this immortal bride is fully adorned, *she shall walk with her Divine Husband in white*, chap. iii. 4; and who will set bounds to her walk? or *seperate* her from him, *Rom. viii. 35*—The Spirit which sometimes transported the prophets, and particularly Philip in the sight of the eunuch, through the air, seemed by this to predict the future flights of all the redeemed; see *1 Kings xviii. 12. 2 Kings ii. 16. Ezek. iii. 14. Acts viii. 39.* And as the saints will be caught up to meet the Lord in the air, *1 Thess. iv. 17*, they certainly cannot be afterwards confined to one place; unless it is most for God's glory, and their own good to be so: But if it is their present imperfection, that they can only view the distant glory of many of God's works, in one part of their nature; when *that which is perfect is come, that which is only in part shall be done away*, *1 Cor. xiii. 10.* The wicked too will have spiritual bodies, as well as the righteous, to capacitate them to sustain eternal torments; but having spiritual bodies adapted for flight, it will probably be an additional circumstance to heighten their misery, that they will be confined for ever in the lake of fire and brimstone.

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I may add here, that *the new heaven and new earth*, being only mentioned once, and this holy city being represented as coming down from the third heaven, as it were, to them both; this may intimate, that there will be a free communication and intercourse, between this heaven and earth for ever and ever.

3. *And I heard a great voice*, following this royal Bride out of heaven; and saying, *Behold the tabernacle of God is now*, and will be for ever *with man*; and, as really as the Divine glory fills the human nature of the Son of God, *Heb. viii. 2*; so surely *will he dwell with them*, and entertain their souls for ever, with the different and successive rays of his glory; *and they shall be owned and treated as his people*; and God himself, no more sending to them by heavenly or earthly angels, *shall be with them, as their own God*: And this threefold declaration, that God will dwell with them, be with them, and be their God, both ascertains the hope; and may perhaps be designed to seal the grace of each person in the adorable Trinity to them for ever.

Ubi uxor, ibi domus; *Where Christ's spouse is, there is his home*: And if we take the word *men* emphatically, this phrase *The tabernacle of God is with MEN*, may intimate that the glory of God, and particularly of the God-man Jesus, will take up its residence in this new heaven and new earth; other worlds being probably so placed around this new earth, as that his glory, reflected from it, may shine through them all. At the same time, as a *tabernacle* or tent is easily removed, possibly this word may intimate, that, in some unknown point in eternity, (to afford the wider scope for the Divine power and goodness) this scene of things may give place to another, or others; while still every such supposed new scene, has in it

it all the splendor, durableness, ease and dignity, which our Lord ever intended to express by this phrase, the *mansions in his Father's house*, *John xiv. 2.*—It is added,

4. *And God the Father, Son and holy Spirit, shall wipe away all those tears from their eyes, which he left in them here, to wash the dust of earth out of them; and death shall be no more natural nor moral, nor grief, nor crying; nor shall there be any more painful labour for soul or body; for the former things are eternally passed away.*

5—8. *And when I had gazed on this rapturous scene for a time, he that sat upon the throne; viz, the Father, chap. iv. 3, and Christ, chap. xx. 11, said, In order to secure that glory which thou hast seen, and preclude all creature decays, Behold I make all things new. Then he said unto me his honoured Amanuensis, Write, that every man may read; for these words are true and faithful; and all my words shall soon be works: Yea he said unto me, It is done; the scene is concluded in eternal glory: And now by my own name I sign it; I am Alpha and Omega, that is, the Beginning and the End, chap. i. 8, 11. and xxii. 13. Go therefore and tell my servants, that, whatever reserves I may now see proper to make, while sin keeps them at a partial distance from me; when they are come to this blessed world, I will give to him who is now a thirst, as much of the fountain of the water of life as his soul can hold; while, through eternal years, he confesses that I give it freely. Yes, the conqueror, and every thirsty soul bears that honoured name, shall inherit all things, which I either am myself, or have made in this new creation: These are the holy men, who as new creatures, are made without fear of any thing but offending me; and of every such person, I am not ashamed to say, I will be the God; and he shall stand eternally con-*

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fessed as *my Son*. But to the fearful and unbelieving, who chose their lot out of God, and turned their backs on heaven to secure the smiles of their fellow-men; and to the abominable, and to murderers, and whoremongers, and sorcerers φαρμακῆυς those temporal and spiritual poisoners; and to idolaters; and (to comprehend all sinners under one name, I add) to all liars, to every one of these I have very different language to address; a language adapted to convulse their hearts with infinite horror, while I assure them, upon the immutable word of a God, that *their part shall be in the lake which burns with fire and brimstone; which is the second death*, the due wages of sin, *Rom. vi. 23*. He that turns from God's grace, only runs into the hands of his flaming justice! Hear, sinners, tremble! and flee for your lives!

9. And there came to me one of the seven angels, who had had the seven vials full of the seven last plagues; and spake with me, saying, Come hither, I will shew thee the bride, the wife of the Lamb.

10. And he carried me away in spirit to a great and high mountain; and he shewed me that great city, the holy Jerusalem, coming down out of heaven from God;

11. Having the glory of God; and its luminary *was* like a most precious stone, as a Jasper-stone, clear as crystal.

12. Having also a great and high wall; having twelve gates, and at the gates twelve angels, and names written, which are *those* of the twelve tribes of the sons of Israel.

13. On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14. And

14. And the wall of the city had twelve foundations ; and in them the names of the twelve apostles of the Lamb.

15. And he that talked with me had a golden reed, that he might measure the gates thereof, and the wall thereof.

16. And the city lieth four square, and its length is the same as its breadth ; and he measured the city with the reed, *amounting* to twelve thousand furlongs. The length, and the breadth, and the height of it are equal.

17. And he measured its wall, a hundred forty-four cubits, after the measure of a man ; which is *that* of the angel.

18. And the structure of its wall was jasper, and the city pure gold, like transparent glass.

19. And the foundations of the wall of the city *were* adorned with every precious stone ; the first foundation, a jasper ; the second, sapphire ; the third, chalcedony ; the fourth, emerald.

20. The fifth, sardonyx ; the sixth sardius ; the seventh, chrysolite ; the eighth, beryl ; the ninth, topaz ; the tenth, chrysoprasus ; the eleventh, hyacinth ; and the twelfth, amethyst.

21. And the twelve gates *were* twelve pearls ; each of the gates was of one pearl throughout ; and the street of the city pure gold, like transparent glass.

22. And I saw no temple in it ; for the Lord God Almighty is the temple of it, and *so* is the Lamb.

23. And the city had no need of the sun, nor of the moon, that they should shine therein; for the glory of the Lord enlightened it, and the Lamb *was* its light.

24. And the nations of those who are saved shall walk in its light; and the kings of the earth bring their glory, and their honour into it.

25. And the gates of it shall not be shut by day; for night is not there.

26. And they shall bring the glory and honour of the nations into it.

27. And there shall in no wise enter into it any thing that is common (*or unclean*) and that worketh abomination, and a lye; but those only who are written in the Lamb's book of life.

Our apostle had seen the holy city, the new Jerusalem, come down from heaven; and heard this rapturous exclamation, *The temple of God is with men, &c.* But he must see more of it, for our consolation and refreshment; for who that has read the former verses, would not wish for a further account of this city? Therefore *one of the angels who had had the seven vials, full of the seven last plagues, came and spake with him.* Observe, this angel had not now this vial, for he had poured it out; nor could it be poured again, for *the first earth, which had received it, was passed away*, ver. 1: Therefore, though *ἔχοντες* and *γεγονότας* are both of them participles of the present tense, the sense obliged me to render it, that he *had had* the vial; see the following similar instances, in which the present participle refers to something past; viz, *Mark* vi. 44. and viii. 9. *John* ix. 25. *Phil.* iii. 4. *Rev.* xv. 2.

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Saying, *Come hither, I will shew thee a sight, which will make all the glories of time sicken upon thy view, and fire thy heart with more abundant, Christian and ministerial, ardor; I will shew thee, as far as thou canst bear the sight, the bride, the wife of the Lamb, in her celestial dress.*

10, 11. *And he had no sooner spoken the word, than he carried me in spirit away from things about me, to a great and high mountain of that new heaven and earth, to which the holy city was come down; for the new Jerusalem will be more eminently a city set upon a hill which cannot be hid, than the church on earth had ever been, Matt. v. 14. And now those words are to be fully verified, God is not ashamed to be called their God; for he hath prepared for them a city, Heb. xi. 16. Accordingly, he shewed me again that great city, the holy Jerusalem, which as before, ver. 2, still appeared as coming down out of heaven from God; to assure me of the constant unremitting intercourse, which the new heaven and earth will perpetually enjoy with the blessed God; which was further proved by the glory which I saw upon this city, for it appeared having the glory of God, or the beauty of all his perfections, shining with united and the most vivid rays in every part: And her luminary *φωστήρ* was like a most precious stone, as a jasper, *κρυσταλλίζοντι*, clear as crystal; or perhaps it communicated the transparency of crystal to every thing on which its holy beams fell; see ver. 23. At least every thing in that world, will be as much adapted to reflect the Divine glory, as the most precious stones here, to reflect the splendors of a beaming noon.*

12, 13. *This city had also a wall great and high, to denote its security; and twelve gates, and at the gates twelve angels, watchers, as centinels on duty; and names written thereon, which are those of*

the twelve tribes of the sons of Israel; who had represented the church of God on earth, Gal. vi. 16; and been the means of introducing the Gentiles into it. It will appear in the millennium, that none of these tribes have been lost, Ezek. xlvi. 1—34; and after their return to their own land, when their glory there has given the world a striking representation of the eternal blessedness of the saints in heaven, as we have seen, ver. 1; the names of every one of them shall be transferred to the twelve gates of the celestial city; and written three on the East side, and the same number on the North, South and West, ver. 13. For as the new heavens and new earth, so shall their name remain for ever, Isa. lxvi. 22; and, whilst the names of the wicked rot, the righteous shall be in everlasting remembrance, Psal. cxii. 6. The name of this city had been written upon their hearts here, Heb. xi. 13—16. Rev. iii. 12; and now their names are written on its gates, yea I have graven thee, saith the Lord, on the palms of mine hands, Isa. xlix. 16.

14. And this building, being either suspended in the air, or at least its foundations being perfectly transparent; our author observed, that its wall had twelve foundations, lying one under the other; (alluding to the strata of different and durable materials, which were anciently laid upon each other, to make the foundations of the walls of large and opulent cities)—And as the church of God on earth had been built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, Eph. ii. 20; so in the foundations of this city wall, were written the names of the twelve apostles of the Lamb; who had been employed in laying the foundations of heaven in the hearts of men. And this account is here given us, to beget in us the highest veneration for their inspired writings, which no traveller to this

this city can with safety neglect; as well as to engage us to an ardent imitation of their spirit and views.

15, 16. *And*, as our author was to report the size of this city to the saints below, the angel who *talked with him, had a golden reed to measure it, and its gates and wall*; as the Lord Jesus had measured Jerusalem in the sight of *Ezekiel*, chap. xl. 3: And upon measuring, it appeared to be a perfect square of *twelve thousand furlongs*, that is, fifteen hundred miles *long, high and broad*. If this city had been designed for the habitation of pure spirits only, nothing need to have been said of the size of it: And though such a city as this would not be fit for animal bodies, who cannot rise fifteen hundred miles high, it is perfectly adapted to the spiritual bodies who are to inhabit it; who will ascend to these heights, and go these lengths, with much greater facility, than we now advance to the usual heights, or move through the comparatively trifling lengths of our earthly cities.

The circumference of the present earth is about 24,000 miles; but it is well known how fire reduces the size of things: And though we have no account of the size of the new earth, whatever that may be, from the glory of the city which descends to it, we conclude, that it can have no uninhabited waste upon its surface; nor any such hidden, and comparatively useless bowels in it as the present earth; but probably it will shine throughout with a transparent glory, suited to the dazzling, yet serene splendor of that new Jerusalem which comes down to it. This city being a square of fifteen hundred miles, (and consequently six thousand miles in circumference) the largest cities upon earth sink into mere villages, when compared with this city of the great king; in which there are many blissful habitations, and one for

the man who is reading this, if he will turn his back on the vanities of time, and run for his life to JESUS the Bridegroom of this resplendent bride.

17. *And, to satisfy us that no possible danger can ever invade this new-made world of grace, he measured the thickness of its wall, at one of the gates, a hundred forty-cubits, or seventy two yards; according to the measure of man, who reckons it a cubit from his elbow to the end of his middle finger; and the angel who talked with me had, in appearance, assumed a body of the same size; that he might not draw off my attention from the city he designed to shew me, any more by his extraordinary dimensions, than by his overwhelming glory—But haste! haste! thee, my reader, for as thy life itself never was half a cubit long; so perhaps thou hast not half an inch further to travel, before it will be decided whether thou shalt ever inhabit this city.*

18. *And the pile, the structure, or building of this wall was one solid jasper, red, green and white, to delight every enraptured eye; and the city was pure gold, without any alloy of a baser metal; yet it was unlike that thick clay which puts out the eyes of deluded mortals here, being clear as refined glass.*

19, 20. We heard before of *the twelve foundations of the wall of this city*, which had the names of the twelve apostles of the Lamb in them, ver. 14; but the holy Ghost saw fit to add, that *these foundations were adorned with precious stones of every name, which are here mentioned.* Come hither then, ye vain and gay, who are so often put besides yourselves by the fatal glare of sensual enjoyments; come and see how mean those dying splendors are which captivate your hearts, when compared with the solid glory reserved for those men, whom you are now so ready to scorn.

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The names of the twelve tribes of Israel had been set, in Aaron's breast-plate, in twelve precious stones; which the learned Ainsworth takes to be the same with the twelve stones here mentioned; see *Exod.* xxviii. 10, 17—20. There they were placed according to their birth; but no such order is observed here, for the account of these foundations begins with the jasper, which belonged to the tribe of *Benjamin*, (out of which the apostle Paul sprang; and so *the last is first*, *Matt.* xix. 30,) and ends with the amethyst the stone of *Gad*; for the order of nature is not the order of grace or glory.

The first foundation (reckoned from the lower part, which first met the apostle's eye in its descent from heaven) was a white, green and red jasper; *the second*, a sky-blue sapphire, streaked with gold; *the third*, chalcedony, like red hot iron; *the fourth*, a beautiful grass-green emerald; *the fifth*, a red sardonyx, streaked with white; *the sixth*, a deep red sardius; *the seventh*, a deep yellow gold-coloured chrysolite; *the eighth*, a sea-green, or waterish sky-coloured beryl; *the ninth*, a pale green gold-coloured topaz; *the tenth*, a green and gold chrysoprasus; *the eleventh*, a red purple hyacinth; *the twelfth*, a violet purple amethyst.

These bright and durable foundations of the heavenly city, may well remind us of the following twelve perfections of the Divine nature, which God himself has laid at the foundation of our eternal hopes; viz, self-existence, infinity, eternity, immutability, sovereignty, omnipotence, omniscience, omnipresence, holiness, justice, goodness and truth—These, Christians, are the blessed foundations of that wall of your defence, on earth and in heaven, which you may well call *salvation*, *Isa.* lx. 18; which have the names of the
twelve

twelve apostles of the Lamb in them, ver. 24; and shine to believing eyes, with a beauty and glory far exceeding that of the most precious stones.

It is added, ver. 21. *The twelve gates* in this wall, at which twelve angels attended, and on which the names of the twelve tribes of Israel were written, ver. 12, *were twelve pearls; each of the gates, with its pillars, arches, mouldings and cornishes, was of one undivided pearl throughout; And as Solomon overlaid the floor of the temple with gold within and without, 1 Kings vi. 30, so the street of this holy city was pure polished gold; yet transparent as glass.*

But though our darkness cannot at present support the dazzling light of celestial scenes, or our earthly powers bear the radiance which these gates emit; that we may hereafter enter this city, let us often meditate upon the following great gospel truths; which we may call *twelve gates*, which instrumentally lead into the city of our God below; viz, Man is mean, yet important, as a creature—but ruined as a sinner.—His God sovereign, yet gracious—Lays a wonderful plan for his salvation—sends his equal Son to teach, to die a ransom, and to reign—This is to be testified in due time to all—The Spirit makes this testimony efficacious to whomsoever he pleases—They who receive his testimony, are united to Christ—And live by faith in him—This produces universal holiness in heart and life—God keeps them by his power—And finally, makes both parts of their nature happy together in heaven.—These are some of the truths by which the Lord *sanctifies* his people, *John xvii. 17*; which have the names of the twelve tribes of Israel in them, and more than twelve angelic guards stand over to defend them; whilst they make the man who spiritually receives them, one

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of God's jewels, *Mal. iii. 17.* If God will lead me into the practical knowledge of these things, I will not doubt his bringing me to glory.

After this account of the wall, the foundations, and gates of this city, it may well afford the humble Christian, a devout pleasure to observe; that the glorified bodies, who are to inhabit this city will, no doubt, as much exceed the city where they dwell in glory, as their present bodies excel the appearance, and the nature of the streets and walls, of our earthly cities: If the *brightness of the firmament*, excels the diamond which reflects its light, how much more will spiritual bodies excel these pearley gates and walls!

Our author adds,

Ver. 22, 23. *And I saw no temple in it*, where worshippers were to assemble for the more immediate acts of devotion; *for the whole city was sanctified*, to the highest possible degree, by the *Lord God Almighty*, who is the temple in every part of it; *and so is the Lamb*, though his human nature is now no more their way to God. *And the city had no need of the sun, nor of the moon, that they should shine therein*; for these instruments of the Divine goodness, which had ministered to the saints in their minority, are now for ever removed; and the blessed inhabitants of that world, being fitted for an immediate intercourse with God, have no such dependence on intervening creatures and means as we; for his *glory enlightened this city*, and the Lamb is its light; whose body beams with the most delightful splendors, whilst still it wears the marks of that atonement, which is the foundation of all their blessedness. But besides the glory of his human nature, if Christ had not been God by nature, and had a subsistence in some sense, distinct from the Father; it surely could not have been said of him, after

after he had given up the mediatorial kingdom, as it is of the Father, that he is the *Temple* and the *Light* of heaven; see chap. xxii. 5.

24. *And the nations of those who are saved, shall walk in its light*; for their bodily eyes are adapted to it; and their glorified understandings now possess all that spirituality, clearness, capacity, sanctity, strength and fixedness which they had so earnestly desired in this world. *And they saved kings of the earth*; (for that is the idea to which the preceding clause of the verse restricts this,) *do bring their glory and honour into it*; viz. those kings who had been evangelized towards the close of the sixth trumpet, chap. x. 11; and whose thrones had made such a distinguished figure in the millennium, chap. xx. 4; at which time, as it were, whole *nations* together had been *saved*, as the former part of this verse intimates. These are the only kings who can bring their glory and honour into the new heavens and the new earth; and they do so, (1.) As the dominion intrusted in their hands, answered its Divine design, and became a means of peopling heaven with blessed inhabitants; (2.) As all the wisdom and goodness which had dignified their government, shall be fully compleated in that world of regularity and blessedness, and (3.) As all its blessed inhabitants shall appear arrayed in splendor and glory, far superior to that of courtiers. But the wicked kings of the earth in every age have been the vassals of the devil, led captive by him at his will; and the vain glories of such men would not suit the millennial, much less the heavenly state—But see! these redeemed kings, who have washed their robes, and made them white in the blood of the Lamb, move off from the place of judgment, each at the head of his saved nation; and in the solemn joyful throng, methinks I see
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every minister of Christ, at the head of that large or less number, in whom Divine grace had wrought savingly by his means—See! all triumphant they enter these pearly gates; and go, in joyful ranks, to inherit the kingdom prepared for them from the foundation of the world.

25, 26. *And the gates of it shall not be shut by day, the only time that world knows; for night, natural or moral, is not, cannot be there; where what had been predicted of the millennial state, which typified this, Isa. lx. 19, 20. must be fully accomplished, The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, &c.—and the days of thy mourning shall be ended—And they, the Father, Son and Spirit, or the holy angels, shall bring (the saints; and in and with them) all that which true wisdom had ever esteemed the glory and honour of the nations into it; where every thing that had been truly excellent upon earth, shall attain its highest and most durable perfection.*

But as these pearly gates will remain, after all the glory of the nations is brought into it; I am ready to ask, What purposes can they answer after the saints are entered, unless they serve for the admission of guests from the other worlds; who, if they come to visit this new Jerusalem, will certainly enter orderly into it; agreeable to the established regulations of wisdom and rectitude, which will eternally govern every happy being?—If the church is the angel's study now, *Eph. iii. 10. 1 Pet. i. 12*, no doubt it will be so hereafter, wherever it is found: And if the saints should be permitted to visit different worlds after the resurrection; (when their bodies are perfectly suited to the dispositions of the immortal mind;)

see

see ver. 2, they will go forth through these twelve gates. And as happy beings, from different worlds, had become intimately acquainted with each others persons and histories, whilst they stood rejoicing together at the right-hand of their Judge; nothing but the Divine will, and their respective natures, can fix any limits to those expressions of joy in each others blessedness, to which their ardent love to God and each other, will for ever and immutably prompt them. Ever since the fall of man, for their safety, they had been all gathered together, in one common head of preservation CHRIST, *Eph. i. 10*, though they did not all need redemption: And having been, *in the fullness of time*, assembled all together at the seat of judgment, they will probably be strangers to each other no more; but fall in, at certain seasons at least, in the most animated strains of one universal chorus; whether they had, like us, descended from one common parent, or been, as the angels, created all at once. And if the inhabitants of the new heaven and earth, should be adapted to such an unbounded society with other worlds, no doubt their joy in each other will be inexpressible, whether they look back on what grace has done for each other here, or forward to their mutual interminable glory.

Reviewing what has been said of this city, we must confess that the most magnificent ideas, and the boldest images of nature, have done their utmost; yea have been even put upon the rack, to give our too-sensual minds some proper conceptions of the celestial glory. *Lord, increase our faith* of these glorious, though yet invisible realities; and especially imprint upon every heart the all-important declaration with which this chapter concludes, ver. 27; viz, that this city is unlike the purest societies we ever saw upon earth; for
there

there shall in no wise, or under any pretence whatever, any thing enter into it that is common, or unclean; and that worketh abomination of any kind, or that sets up any thing above God in their heart; and that frames a lie, to screen that abomination from their own or others eyes; but in those only who are written in the Lamb's book of life; whose characters and dispositions, the reverse of the others, resulted from, and were the accomplishment of, God's gracious purpose in their favor, 2 Thess. ii. 13.

C H A P. XXII.

1. **A**ND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb.

2. In the midst of the street of it, and of the river, on the one side and the other, *was* the tree of life; producing twelve fruits, every month producing one *kind* of fruit: And the leaves of the tree *are* for the healing of the nations.

3. And every curse shall be no more: And the throne of God and of the Lamb shall be in it; and his servants shall serve him.

4. And they shall see his face; and his name shall be on their foreheads.

5. And

5. And there shall be no night there : And they have no need of a lamp, nor of the light of the sun, because the Lord God enlightens them ; and they shall reign for ever and ever.

The angel is still speaking of the celestial city, which God has prepared for his servants ; and of which such *glorious things* are here, and elsewhere *spoken*.

When the body is animal, and therefore thirsty, no more, there must be such a thirst in the glorified soul, as to welcome and endear all further Divine discoveries : *And* accordingly, as a river proceeded out of the ancient Eden, to water that garden of God, and quench the thirst of its happy inhabitants, *Gen* ii. 10 ; so *he shewed me a pure river of the water of life, clear as crystal ;* which was adumbrated by the living waters which issued from under the threshold of Ezekiel's temple, and came out from the right side of the house, at the South side of the altar, chap. xlvii. 1 *John* vii. 37 : But these waters proceeded immediately out of the throne of God and of the Lamb ; for the Lamb could say, ' *All that the Father hath is mine, even to the throne of his glory :*' And if the Father and Christ communicate of their grace here, how much more will they in heaven ?—*There the glorious Lord will be unto his people, a place of broad rivers with streams, wherein shall go no galley with oars ; neither shall gallant ships pass thereby, Isa.* xxxiii. 21.

In the midst of the street of this city, and of the river, which branched itself out into glorious streams ; *on the one side and on the other, both of the street and the river, was that tree of life, in the midst of the Paradise of God, of which our Lord promised those who overcame, that they*

they should for ever eat, chap. ii. 7. see Gen. iii. 22—*Producing twelve fruits* for the twelve tribes of Israel; and *yielding one kind of fruit every month*; which speaks the enjoyments of heaven various, progressive, yet still the same; though ever new and young.

This tree of life represents Jesus Christ, who, when wounded with the sword of Divine justice, bled out the only balm which could ever heal a dying world; and when as thus wounded, he is cast into our bitter waters, called *Marah*, he makes them both sweet and purifying, *Exod. xv. 25.* The saints sit under the shadow of this tree of life in this world with great delight; and his fruit is sweet to their taste, *Cant. ii. 3,* particularly these twelve; viz, *Spiritual Life, Wisdom, and Faith; Strength, Repentance and Love; Pardon, Sanctification and Adoption; Patience, Heavenly-mindedness and Perseverance*; fruits which no other tree, but the Tree of Life can ever yield to fallen men—But who can venture even to guess at the fruits which this Tree will yield in heaven?—Mr. Case (on *mount Pisgah*, part 3. page 50.) mentions ten ingredients, which make up that enjoyment which the saints have in heaven, viz, *Suitableness, Fulness, Presence, Propriety, Possession, Intimacy, Freshness, Fixedness, Reflection and Complacency*; to which if we add *Company and Immutability*, we shall have twelve ingredients of the heavenly Blessedness: But these are properties of the fruit which this Tree will yield every month of their eternal years, not *twelve* different kinds of fruits. Every power of the soul will however have new delights, and new pleasure in them, though it doth not yet appear what we shall be; but we know says this apottle, that when Christ shall appear we shall be like him, for we shall see him as he is, 1 John iii. 2.

And the leaves of the Tree have been, are, and shall be, (as the verb is not mentioned, we may read it either way) *for the healing of the nations*, *Psal.* i. 3. The leaves of a tree shew both the reality and the species of the life which is in its root; so that *good confession* which our Lord *witnessed before Pontius Pilate*, *John* xviii. 37. *1 Tim.* vi. 13; and the gracious assurances which he gives in the word, of his willingness to help and save every returning sinner, have been, and shall, to the end of the world, be for the healing of the nations; particularly of this dreadful malady, their unbelief; and for this they are preserved in the word, as in spirits, published by ministers, and applied to the sinner's bleeding wounds by the Spirit of God. And in heaven too, the unceasing declarations which our dear Lord will make, of his unabating and everlasting tenderness to them, will for ever preclude all decay of that affection and duty to him, which might otherwise take place, through the natural defectibility of all creatures as such; for saints and angels in heaven know nothing of self-sufficiency: But whilst they see their everlasting blessedness resulting from the mediation and the guardian care of the Son of God, his continued demonstrations and communications of love to them, will make it impossible that their duty or bliss should ever decay.

3, 4, 5, And, though the effects of the first curse had been long written in the dust of the saints in the grave, now after the saints are raised, are publicly acquitted, and placed in this new heaven and earth, *every curse shall cease, and be no more*; nor shall there be any appearance of it left, either on soul or body, or in their situation, connections, or circumstances; *for on the contrary, the throne of their now perfectly reconciled*

reconciled God, and of the Lamb shall be in the city they inhabit, and fill every part of it with the most transporting joy: *And his servants shall serve him*, in such animated and transporting ministrations before him, as God himself and they desire. *And they shall*, not as here behold his back parts, or the skirts of his garments, but *see his face* unclouded, without an envious veil between. *And his name*, which had here been their trust, shall there be their everlasting boast *on their foreheads*; as Aaron had holiness to the Lord on the fore-front of his mitre, *Exod. xxviii. 36, 37*, and as they had worn his name *on their foreheads* in this world, chap. xiv. 1. And as that world will know no scenes of inward or outward misery, darkness, sorrow or fear, to be covered up in a sable gloom; so *there shall be no night there*, to snatch the very different scenes of that blessed state from view, but perfect, unclouded, eternal noon; and this not occasioned by any external or created light; for there *they have no need of a lamp*; for their inward or outward illumination, *nor of the light of the sun*; because the Lord God perpetually *enlightens them*; ver. 1, 3: *And they shall perfectly reign* over their own thoughts and affections; and the holy commands of the now glorified soul, shall run with more facility through every power of their natures, than royal orders on earth had ever swayed the different parts of a kingdom: And this their reign shall be *for ever and ever*, as well over themselves, as over all their enemies; in whose doom, however dreadful, they shall with pleasure see every Divine perfection displayed and honoured.

6. And he said to me, These words are faithful and true; and the Lord God of the holy prophets, hath sent his angel, to

shew to his servants what must quickly be done.

7. Behold I come quickly; blessed is he who keeps the words of the prophecy of this book.

8. And I John *am he who saw*, and heard these things; and when I had heard and seen them, I fell down to worship before the feet of the angel, who shewed me these things.

9. And he said unto me, See, not; for I am a fellow servant with thee, with thy brethren the prophets, and with those who keep the words of this book: Worship God.

Having finished that account of the celestial city, which the Lord saw needful for us, the angel repeats a third time the assurance which had been given before, chap. xix. 9, and xxi. 5, that *these words are faithful and true*; and, adds he, *The Lord God of the holy prophets hath sent me his angel, to open some of his secrets; and shew to his servants, for their direction, honour and comfort, the things which must soon be done in succession, till they are all accomplished.*

And while the angel was speaking, his Lord stepped forth, and said, *Behold I come quickly*: They are Christ's words, *Rev. iii. 11*, and *ver. 12, 20*, of this chapter; as well as the similar phrase, *chap. xvi. 15*: And it is well known, that 'the scripture, as well as every other animated style, 'abounds with instances of transition from one 'speaker to another, as well as of the person 'spoken to, without any other warning of it 'than what the words themselves give;' see *Psal. xx. 5, 6, 7. Acts i. 4. Rev. xvi. 13—16.* True indeed,

indeed, this angel will come with his Lord; and the apostle John will probably distinguish him from others, when he sees him shining in his great Master's train; but there seems nothing sufficiently interesting, either to our apostle or to us, in his coming to make it the subject of such a declaration—Therefore our Lord proceeds, as it was said at the beginning of this book, chap. i. 3, so I say again, *Blessed is he who so hears and reads, as really to keep the words of the prophecy of this book*, which affords to every humble eye of faith, a brighter display of the various glories of JESUS, and particularly of his wisdom, authority and power, than what appeared in his state of humiliation.

And I John am the person who saw, and heard these things; and when I had heard and seen them, notwithstanding the rebuke I had had before for the same, chap. xix. 10, *I fell down to worship before the feet of the angel, who shewed me these things*; and whom I had not sufficiently distinguished from the person who spake last to me—Lord! what is man! Alas! with the purest intentions in his heart he may, by one means or other, fall into things which his soul abhors. To suppose himself perfectly free from sin, is not the spot of God's children: Learn however from this instance, to beware of giving undue honours even to eminent servants of God, who have been distinguished instruments of good and comfort to you. At the same time, observe from this conduct of the angel; that the nearer men approach to angelic perfection, the more they abhor and guard against being unduly honoured: *And he said unto me, See! not!* for however my nature, situation, and services may be exalted above thine at present, *I am even now but a fellow-servant with thee, and with thy brethren the prophets;*

342 *The Book must not be sealed.* [XXII. 10, &c,

and in general with all those who keep the words of this book: Worship God with undivided, undiverted, and everlasting ardor; for he is all in all to us all; see Acts xiv. 11—18.

10. And he saith unto me, Seal not the words of the prophecy of this book; for the time is near.

11. He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still: And he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

12. And behold I come quickly; and my reward is with me, to recompence to every one as his work shall be.

13. I am the Alpha and the Omega, Beginning and End, the First and the Last.

14. Blessed are they who do his commandments, that they may have a right to the tree of life; and may enter by the gates into the city.

15. But without *are* dogs, and forcerers, and fornicators, and murtherers, and idolaters; and every one who loves and makes a lye.

16. I J E S U S have sent my angel, to testify these things to you in the churches. I am the root and the offspring of David; the bright and the morning star.

17. And the Spirit and the bride say, Come; and let him that is athirst come: And whosoever will, let him receive of the water of life freely.

18. For

18. For I testify to every one that heareth the words of the prophecy of this book, If any man add to these things, God shall add unto him the plagues which are written in this book :

19. And if any one shall take away from the words of the book of this prophecy, God will take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

It was time for the angel to withdraw, and for the Lord of angels to appear again, when his servant was in danger of being mistaken for himself; and He it is who speaks in ver. 10, 11, though he is introduced without the mention of his name, till himself publishes it ver. 13, 16. But with what rapture did the disciple *whom Jesus loved* hear, if his Lord addressed him with a voice akin to, or the same which he had used in the days of his flesh, when he said to him, ver. 10, *Though I ordered Daniel to shut up the words, and seal the book to the time of the end, chap. xii. 4; yet now seal not the words of the prophecy of this book; nor let any of my servants seal it, either by their silence about it, or by discouraging men from studying it; but let them rather tear off every guilty seal which either my enemies, or mistaken servants have set upon it; for the time is near?* And if it was so almost seventeen hundred years ago, it is still much nearer now.

And, as the last irreversible seal will soon be set upon the characters of all men, so now, before it is actually set, at the close of this book, with awful justice I say it, ver. 11, *Let him that is unjust, be unjust still, and he who is filthy, after all the means I have appointed for his purgation;*

as it is unreasonable that any further grace should be thrown away upon him, therefore this long-pitying heart now says, *Let him be filthy still*; But, as the contrary characters have been formed with infinite expence, by the Eternal Three; therefore with pleasure I add this immortal seal to my own gracious works; and say, *Let him that is righteous, be righteous still; and let him that is holy, be holy still*: For as for God, *his way is perfect*.

To the one and the other of these I say it, ver. 12, *Behold I come quickly*; and what my servants now see, may surely enable them to *behold* this grand event, both as certain and near: And as I shall come in that glory which is, and will be the just reward of my own humiliation, *John v. 27. Phil. ii. 6—10*; so *my reward*, which I will give, *is with me; to recompence to every one*, as the nature, the spring and principle, and the leading aims and ends of *his work shall*, in that day, appear to be: For however various the works of any man may now appear, when his chosen employments are traced up to their fountain head, they will appear to be but *one continued work*, *Matt. xxv. 31—46. John vi. 29. Rom. ii. 10.*

And that none may trifle with such a declaration, I seal again its immutability, by those solemn names of myself, which I have so repeatedly published; to be the *strong tower* of my people's defence, before I appear to the joy, or terror of every reasonable creature; viz, ver. 13. *I am the Alpha and the Omega; Beginning and End; the First and the Last*; see *Isa. xli. 4. xlii. 6. and xlviii. 12. Rev. i. 8, 11. and xxi. 6.* Therefore, whatever men may think or say, *Happy are they*, and they only, ver. 14, *who do his commandments, that they may have ~~eterna~~ a new-covenant right or authority, founded in the purchase of Christ, and the promise and oath of God, to the*
Tree

Tree of life; for though they can never attain any legal right, upon the terms of any covenant of works whatever; yet their keeping my commandments, will be an evident token, that they have taken hold of my salvation, and consequently have a right, as the sons of God, to *enter through the gates into that city*, which has been so fully described, chap. xxi.

But, remark it, Reader, ver. 15. *Without are those sinners who resemble dogs*; who here flew upon the affrighted sheep of Jesus, as long as they were within their reach, and whose brutal natures render them incapable of enjoying the celestial blessedness; *and sorcerers, who poisoned the souls or bodies of men; and whoremongers, who sunk their reason under a load of brutality; and murderers, and idolaters, who set up something in their hearts and lives above God; and every one who loveth and practiseth a lie, to cover the sins he resolves not to part with.*

Thus spoke the Son of God; or if an angel uttered those words in ver. 14, 15, to give the greater solemnity to them, his Lord added, ver. 16, *I Jesus have sent my angel, to testify these things to you in the churches*: And now I leave with you one more concluding name of myself; which will declare both my nature, and my federal relation to my covenant people, whom I must guard during the night of their darkness and conflicts here; for as God, *I am the Root* from which David sprung; and as man, *the Offspring* of that illustrious prophet and king; who also, on a particular occasion, wore a *priestly* attire, that he might be the more lively a type of my three offices for the salvation of sinners; see 1 Chron.; xv. 27. Matt. xxii. 42—45. Rev. v. 5. I am also from and in heaven, as *the bright and morning Star*; and in a sovereign manner, I shed my uncontrolled influence

fluence upon the earth, and particularly on Mount Sion, chap. ii. 28. Enough, will faith reply; for, when the Spirit applies these characters and glories to my heart, I want no more to engage me to count all things but *loss and dung, for the excellency of the knowledge of Jesus Christ my Lord.* But what can a professor do, against the gigantic hosts who constantly oppose his entrance into heaven, without such a view of his Lord? or, *who is he that overcometh the world, but he that believeth that Jesus is the Son of God?*
1 John v. 5.

But lest the trembling soul should fear, that this glorious JESUS will not bestow himself upon him, he adds one more concluding invitation to every one who reads and hears this; which he also connects with his own preceding names, ver. 17. *And the Spirit and the bride continue to say, Come;* the former saith it by the word, ordinances, sacraments, ministers, providences, and by all the gifts and graces of his servants; as well as by his own immediate influences on the human heart: And the latter saith it, by her heavenly dress, by her holy conversation, by her serene and joyful countenance, by coming daily herself; as well as by word and deed inviting others. And I Jesus now command, *Let him that heareth,* not suffer this order to stop in himself; but as this is a word of life and death, to every man to whom it comes, let the favoured creature to whom I speak convey this call from me, to every one with whom he is connected, and in whom he has any interest; and *say to them, in my name, Come:* And let him who is *athirst* for the pardon of sin, for sanctification, for the Spirit of God, and for grace and glory, let him *come* immediately; for my heart is tender, and my arms expanded wide, as on the cross, to receive and embrace

embrace him: And, that I may not seem to neglect the meanest worm who has any desires after my salvation, my every bleeding wound opens, as it were, a new mouth to say, *Whosoever will, let him receive of the water of life, as freely as this all-bounteous heart can give it*—Hark! sinner; this is the last call of scripture; and he that refuses it, dies *eternally*.

But as adding to, and taking from the sense of the word of God, was the ruin of our female parent in Eden, *Gen. iii. 3*; the Lord will not conclude the sacred canon, without, as it were, placing a wall of fire around these inspired deeds and writings, to secure them from daring erasements, and surreptitious additions: And this properly follows upon the preceding gracious invitation; as such alterations are most likely to be attempted, with a view to make new terms of our acceptance with God; therefore he adds, *ver. 18, 19, For I testify to every one that heareth the words of the prophecy of this book, and gather all my glories around to seal this awful truth to him, If any man add unto these things, as if the sacred canon was not compleat, till he had debased it with his fancies and inventions; as he has forged the broad seal of heaven, to the infinite detriment of all that follow him; therefore, to all the weighty wrath which will fall upon him for his other sins, God shall add to him the plagues which are written in this book, against the beast and his followers; whose spirit he has so shamefully imitated, though perhaps under the lying pretence of great zeal against it; see Deut. iv. 2. and xii. 32. Prov. xxx. 6. And on the other hand, If any one, not through ignorance, or mistake, but in a daring arrogance, and to support any hypothesis of his own, shall take away from the words of the book of this prophecy, and,*
by

by a parity of reason, from any other inspired book; like another Judas he flies upon that which is as dear to me as my life, therefore, like him, he shall be *blotted out of the book of the living; and not be written with the righteous*, Psal. lxxix. 28. *God will take away the part which he had out of the book of life of church privileges,* and treat him as a stranger, and an alien; see *Exod. xxxii. 32. Rev. iii. 5*: Yea, he will take away the part which he would have had in *the holy city above*, if he had sought it, as his external profession seemed to intimate: But now the Lord will separate him for ever, from all *the glorious things which are written in this book*—Hear and tremble, ye papists, who have taken away the key of knowledge, and thereby introduced a catholic ignorance and impiety, to envelope and deluge the world. And let those protestants, more immediately intended here, tremble too, whose *high thoughts of themselves, and light thoughts of the person and offices of Christ*, have made it necessary for them to quarrel with the obvious sense of one inspired part and another of the sacred canon; which naturally and constantly tends to a deistical disaffection to the whole of it; whether it does or not proceed so far as to terminate in it.

But see! these holy streams of inspiration are now going to be cut off from the infinite Fountain which poured them forth—That blessed Fountain will give us no more at present; *so Father, for so it seemed good in thy sight*; thy wisdom has consulted our weakness; and therefore sealed up infinite eternal things in a compassionate silence, after thou hadst furnished us with the most honourable and interesting employment for devout meditation, even if our days should be prolonged to the utmost possible date of frail mortality—yet hear, for our apostle, full of the inspiring

inspiring God, has yet a few words more to say in his name.

20. He that testifies these things saith, Surely I come quickly. Amen, even so come LORD JESUS.

21. The Grace of our Lord Jesus Christ be with you all, Amen.

As though our apostle had said, Whatever you forget, do not forget this one word, *Quickly*; and that you may not, as his minister, I thankfully take it up from the lips of my Master, and his angel; and oh! that God would sound it out so loud, as to drown the noise of every intruding vanity; for *He who testifies these solemn and glorious things, saith, Surely I come quickly* by death to every individual, to seal up the ear which now hears these words; and at the final judgment I shall come quickly to all—Reader, are you ready? Can you welcome him? Where is the heart that says Amen to this declaration? Can the creatures whom he came to save, with his continued absence or delay?—At least, says our apostle, my heart replies *Amen; even so come Lord JESUS* quickly as thou hast said; for what have I here, as from the earth, but what is mingled with sin and sorrow? I long, I pant for thy presence too, my Dear All in All! My life is hid with thee in God! Oh! for compleat salvation! Come, my Lord, Come quickly. *My flesh and my heart cry out for the living God.* And while thy chariot yet delays, I will imitate the mercy to which I owe all my hopes; and, with an eye lifted up to God, and a hand stretched out to men, with all the fervour of a christian, I will say officially as a minister of salvation; May *the* illuminating, quickening, transforming, sanctifying, comfort-
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ing and preserving *Grace*, which is in and of *our Lord Jesus Christ*, treasured up in him for the use of dying sinners, *be with you all*; to form every power and faculty divine, so that you may perceive your heaven begun; and be able to shed the light and glory of the great salvation all around you—And that the glorious *Amen, JESUS*, to whom these last words of scripture are a solemn prayer, may grant in our favour this apostolic request, I intreat my Reader to join me heartily in this concluding

P R A Y E R.

BLESSED be God for all his words and works; and especially for this *Revelation of Jesus Christ*, which He gave unto him, to shew unto his servants things which must shortly come to pass: And now let the power of our Lord be great, in the accomplishment of the glorious things which he has here spoken; and adapt thy people in every future age to all thy will concerning them.

Forgive whatever has been offensive to thee, in the spirit of the writer or reader of this piece; and, if it may be the will of God, suffer no man to read it wholly in vain; or without growing in grace, and in the knowledge of our Lord and Saviour Jesus. If knowledge is, in ever so small a degree, increased, let it not *puff up* any man; but kindle upon the altar of every heart that *love* which *edifieth*: And even now give us by faith the substance of the things hoped for; and such a present intercourse with eternal scenes, as may disarm the temptations of life; that so God in all things may be glorified, through Jesus Christ; to whom be glory and dominion for ever and ever. Amen.

A P P E N D I X.

SOME complain that there are not sufficient *Data* (marks and characters) laid down, to enable us certainly to distinguish the events and times of this revelation. But that this charge, if it has any appearance of foundation, by no means lies against the far greatest part of this prophecy, is, I hope, evinced under the three last Trumpets, which clearly describe the grand events which the church and the world are to expect from A. D. 606 to 3125, and the times of each; as the last of those trumpets also clearly opens the things of eternity to our view; see chap. ix. to the end of this book. True, in the former part of this prophecy, grand events are pointed out, under the six last seals and the four first trumpets, without any account given us in the revelation itself, of the times of any of them; which was, no doubt, designed to intimate that, for wise reasons, the Lord would not give his church, at that time, so clear a view of this revelation, as he intended to give in the time of the sixth trumpet; and especially under the seventh; see chap. x. 2, 6, 7. But though it seemed needful, that some of these predictions should be veiled in obscurity, before their accomplishment, it by no means follows from hence, that we must always remain uncertain about the times of these undated prophecies: And as the three last trumpets describe an orderly series of events from A. D. 606 to the end of the world, it is natural
to

to expect the same, with relation to the five hundred and ten years which occur between the opening of the first seal, A. D. 96, and the sounding of the fifth trumpet, A. D. 606. What kind of events the intermediate seals and trumpets between those announce, and in what order they will occur, the series of the prophecy sufficiently declares. To arrive therefore at a certainty about these predictions, we have only further to enquire *where* we are to look for the events described; and this must certainly be in the neighbourhood of the church, which is the guardian of these sacred oracles, that is, in the Roman empire, (though not only there) which arose to, and continued so long in its power for the sake of the church. In that empire therefore chiefly, we were necessarily led to look for the calamities and judgments which open at the breaking of the second, third and fourth seals.

Afterwards the sixth seal opens such triumph of christianity in that empire, as obliges us to think of Constantine the great, who reigned from A. D. 306 to 337; and the date of this triumph being thus fixed by history, both enables us to fix the date of the second, third and fourth seals, and throws considerable light upon the times of the four first trumpets. By the time of the sounding of those trumpets, it began to be known that the Roman empire was but about the *third part* of the then known world; and this description of that empire under these four trumpets, leaves no doubt on what place the judgments predicted would fall: and the Western part of that empire being ruined under the fourth trumpet, A. D. 476, and yet more compleatly by A. D. 566, this made it very easy to point out the judgments intended under each preceding

ing trumpet; the first of which history assures us began A. D. 395.

These things considered, I hope it appears, that there are in every part of this prophecy, sufficient *data* to enable us, or at least to enable the servants of God who shall live in the time of the seventh trumpet, to fix the date of every event described in this book; though it does not appear that he designed that his servants in every age should equally understand this revelation.

F I N I S.

A N

I N D E X

O F T H E

SCRIPTURES more or less illustrated in
these Remarks.

Ch.	Gen.	Page.	Ch.	Verse.	Page.
	Verse.		xxiv.	10 - -	97
i.	5 - -	192	xxv.	37 - -	5
ii.	18—25 -	305	xxviii.	10, 17—20—	329
	21, 22 -	137		17—21 -	3
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A BRIEF CHRONOLOGY

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